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**ANCIENT PERSIAN LEXICON
AND TEXTS**

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THE VANDERBILT ORIENTAL SERIES
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HERBERT CUSHING TOLMAN AND JAMES HENRY STEVENSON

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ANCIENT PERSIAN LEXICON

AND THE TEXTS OF THE ACHAEMENIDAN
INSCRIPTIONS TRANSLITERATED AND
TRANSLATED WITH SPECIAL REFERENCE
TO THEIR RECENT RE-EXAMINATION

BY
HERBERT CUSHING TOLMAN
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE

NEW YORK : CINCINNATI : CHICAGO
AMERICAN BOOK COMPANY

TO
MY FORMER PUPILS
IN SANSKRIT AND AVESTAN
YALE AND VANDERBILT
1890-1908

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PREFACE

Merivale describes the *Monumentum Ancyranum* as "a truly imperial work and probably unique in its kind," but the record of the Great Darius on the Behistan Rock is just as "unique." The text of this inscription has been made more certain by the partial rëexamination of Jackson (JAOS, 24 and 27 = Persia Past and Present) and the new collation of King and Thompson (British Museum, 1907; discussed at date of present writing by Weissbach, ZDMG, 61; Hoffmann-Kutschke, Phil. Nov. III; Tolman, Vdt. Stud. 1; Bartholomae, WZKM, 22). Their work has solved many old problems and at the same time presents new ones. I confess that I am not in sympathy with those who are bold enough to style the KT readings *Fehler*, wherever they conflict with previous emendations which were attractive and ingenious. The two English scholars have had years of experience in copying cuneiform tablets and in their long task were doubtless able to catch the most favorable effects of light and shadow upon the stone. In fact it is doubtful if another examination of the rock would now add very materially to our accurate knowledge of the text. Our chief help in the future may come from the discovery of some of the duplicate copies, written on bricks (? halat) and leather (? SU, Jensen), which Darius declares he sent into all lands, mene (det) tuppi-me + + + tinni (m) taiyaus marrita atima (m) u muggiya (m) taššutum-pe sapiš (Elam. Bh. I. = Pers. Bh. iv, ll. 88–92), a fragment of which (BE, 3627 = Bh. II. 55–58; 69–72) has already been found by Koldewey. Again in the Persepolitan Inscriptions we now have Stolze's photographs supplemented by Jackson's examination of the original (JAOS, 27). For Xerx. Van cf. Lehmann, SBAW, 1900, 625; for Dar. Suez cf. Daressy, *Révision des Textes de la Stèle de Chalouf (Recueil de Travaux, Maspero, 11, 160–71); for Elvend Inscriptions cf. de Morgan, Mission scientifique en Perse, 2, 137; for Art. Hamadan cf. Tolman, Rëexamination of Moldings of Columns from Ecbatana, PAPA, 36, 32; for Kerman Inscr. cf. Jackson, JAOS, 27, 190.* How accurately and painstakingly Rawlinson accomplished his great task at Behistan is newly attested by the recent rëexaminations. Jackson has noted that this patient workman inscribed his own name below the inscription he had copied, and certainly if any

phrase deserves imperishable record on the Great Rock it is that of "H. C. Rawlinson, 1844." It is quite remarkable also what a number of conjectures made many years ago by Oppert is now confirmed.

My frequent references to works cited will show my obligation to modern scholars. Bartholomae's *Altiranisches Wörterbuch* (with his *Zum Altiran. Wb.* in IF, *Beiheft zum XIX. Band*) has been my constant *vade-mecum*, as it is of all Avestan scholars. It is hardly necessary to speak of the light thrown on the ancient language through the investigations in Middle Persian, New Persian, and the other modern dialects by Salemann (*Mittelpersisch; Grundr. d. iran. Philol.*), Hübschmann (*Persische Studien und Etymologie und Lautlehre der ossetischen Sprache*), Horn (*Grundriss der neopersischen Etymologie*), Justi (*Kurdische Grammatik*), Socin (*Kurdisch; Grundr. d. iran. Philol.*), Geiger (*Afyānisch, Balūči; op. cit.*), Gray (*Indo-Iranian Phonology*) and others. The importance of the Turfan MSS. material (F. W. K. Müller; *Handschriftenreste — aus Turfan*) was not overestimated at the time of its discovery, and its bearing on the older languages is being constantly brought into greater prominence. I have used the transliteration of the Estrangelo script, which is of course hardly adapted to the character of the language, e. g. 'ud for ud < utā; mūrdān for murdān, cf. New Pers. murda; gōkhan (Bartholomae), not gōkhun (Müller); 'ašān (Bartholomae), not 'ošān (Müller).

The results of their Elamite studies put forth with such assurance by Husing, Jensen, Bork, and others, I have used perhaps with too great caution. We are forced to admit that our knowledge of this language, notwithstanding our richly increased material (Scheil, *Textes élamites-sémitiques, Textes élamites-anzanites; Délég. en Perse*, 1900–1907), is still very inadequate, and I feel it is hazardous to base our interpretation of the Persian on a corresponding Elamite expression which is not absolutely certain.

Professor Weissbach wrote me a few months ago that the second *Lieferung* of his *Die altpersischen Keilinschriften* would soon be ready, and I regret that I have been unable to avail myself of it during the preparation of my manuscript. I have, however, held back the sheets that I might consult it before the volume went to press.

HERBERT CUSHING TOLMAN.

June 1, 1908.

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ABBREVIATIONS

AF = Arische Forschungen

Afy. = Afyān

AJP = American Journal of Philology

APAW = Abhandlungen der königlich-Preussischen Akademie
der Wissenschaften (1904, Handschriftenreste in Es-
trangelo-Schrift aus Turfan, F. W. K. Müller)

Ai. Gram. = Altindische Grammatik (Wackernagel)

Altiran. Wb. = Altiranisches Wörterbuch (Bartholomae, 1904)

Art. = Artaxerxes

Assyriol. Bibl. = Assyriologische Bibliothek

Av. = Avesta or Avestan

Av. Gram. = Avesta Grammar (Jackson)

Bab. = Babylonian

BB = Beiträge zur Kunde der indogermanischen Sprachen

Bal. = Balūcī

Benfey = Die persischen Keilinschriften (1847, Benfey)

Bh. = Behistan

Dar. = Darius

de Morgan = Mission scientifique en Perse

ed. = recent edition or editions

Elam. = Elamite

Elv. = Elvend

GAv. = Gāθā Avesta

Gīl. = Gīlakī

Grundr.² = Grundriss der vergleichenden Grammatik, Zweite
Bearbeitung (Brugmann)

Grundr. = Grundriss der iranischen Philologie (Awestasprache
und Altpersisch, Vol. I, Bartholomae)

Grundr. = Grundriss der neopersischen Etymologie (Horn)

Ham. = Hamadan

Hdt. = Herodotus and Empires of the East (Tolman and Stevenson)

I. E. = Indo-European

IF = Indogermanische Forschungen

Ir. En. = Die iranischen Eigennamen in den Achämenideninschriften (Hüsing)

Iran. Namenbuch = Iranisches Namenbuch (Justi)

JAOS = Journal of American Oriental Society

Jn. = Jackson, who made in 1903 a partial reexamination of the Bh. rock and the inscriptions of Persepolis (JAOS, 24 and 27 = Persia Past and Present)

JRAS = Journal of Royal Asiatic Society

Jud. Pers. = Judaic Persian

Kāš = Kāšānī

Kossowicz = Inscriptiones Palaeo-Persicae (1872, Kossowicz)

Kr. = Kerman

KT = King and Thompson; The Sculptures and Inscription of Darius the Great on the Rock of Behistūn, British Museum, 1907. KT have newly copied the Persian, Elamite, and Babylonian texts

Kurd. = Kurdish

KZ = Zeitschrift für vergleichende Sprachforschung

Middle Pers. = Middle Persian

New Pers. = New Persian

NR = Nakš-i-Rustam

NS = Neopersische Schriftsprache (Grundr. d. iran. Philol., Horn)

OP. Insc. = Old Persian Inscriptions (Tolman)

Or. Litt. Ztg. = Orientalistische Litteratur-Zeitung

Oss. = Ossetic

PAPA = Proceedings of American Philological Association (x)

Pers. = Persepolis

Pers. Stud. = Persische Studien (Hübschmann)

Phil. Nov. = Philologiae Novitates

Phl. = Pahlavī

PWb. = Sanskrit-Wörterbuch (Böhtlingk und Roth)

Rawlinson = The Persian Cuneiform Inscription at Behistun (= JRAS, Vols. x, xi; 1846, 1849)

SA = Die Sprache der Afghānen (Geiger)

SB = Die Sprache der Balūtschen (Geiger)

SBAW = Sitzungsberichte der königlich-Preussischen Akademie der Wissenschaften (1904, Handschriftenreste aus Turfan, F. W. K. Müller)

SK = Die Sprache der Kurden (Socin)

Skt. Gram. = Sanskrit Grammar (Whitney)

Spiegel = Die altpersischen Keilinschriften. 2. Auflage (Spiegel)

Stolze = Persepolis (Stolze)

Sus. = Susa

Sz. = Suez.

Turfan MSS., see APAW

Vdt. Stud. = Vanderbilt University Studies. The Behistan Inscription of King Darius, Translation and Critical Notes to the Persian Text with special reference to recent Reexaminations of the Rock, March, 1908 (Tolman)

WB = Weissbach und Bang; Die altpersischen Keilinschriften;

WB^{II} = Zweite Lieferung

WZKM = Wiener Zeitschrift für die Kunde des Morgenlandes

Xerx. = Xerxes

YAv. = Younger Avesta

ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft

Zum Altiran. Wb. = Zum Altiranischen Wörterbuch (= IF, Beiheft zum xix. Band, Bartholomae)

SPECIMEN OF TEXTS, Bh. Col. iv, 14.

PERSIAN.

67. *θātiy dārayavauš xšāyaθiya tuvam* [kā] *xšāyaθiya* 68. *hya*
aparam āhy martiya [hya] *draujana ahatiy hyavā* [zū] *rakara + +*
ahat-69. iy avaiy mā dauštā + + ā ufraštādiy parsā

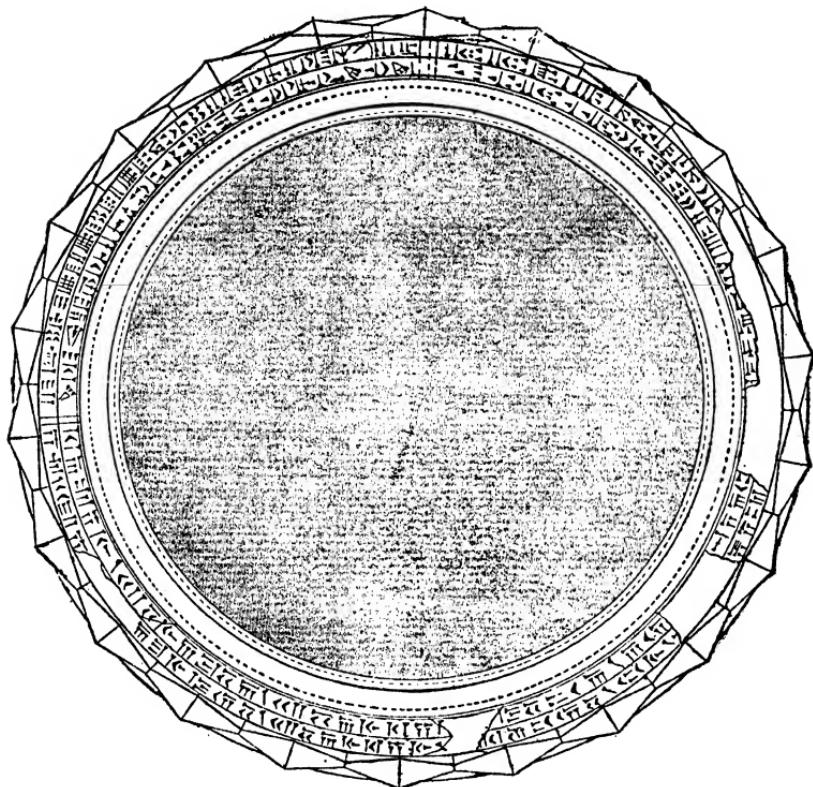
ELAMITE.

82. aiak (m) tari-83. yamauš (m) zunkuk nanri (m) ni [(m) zunkuk (m) akka meššin] nekti (m) ruh(id)-irra titukra hupirri aini in kannenti aiak aini (m) akka appan- 84. la-ikkimme huttiš

BABYLONIAN.

105. (m) da-ri-ia]-muš [šarru] ki-a-am i-ḳab-bi man-nu
at-ta šarru ša be-la-a ar-ki-ia amēlu ša u-par-ra-su u amēlu
UD-ΙŠ-A-NI 106. la ta- + + + + + + +

BASE OF COLUMN WITH XERXES INSCRIPTION
Found at Susa (trilingual)



J. de Morgan, Délégation en Perse, I, 90.

Xerx. Sus.

Transliteration

1)θātiy xšayāršā xšāyaθi[ya] vašnā au[rama]zdāha 2)ima hadi[š d]āra-yavauš xšāyaθiya [a]kunauš hya [manā] pit[ā]

Translation

Says Xerxes the king: By the grace of Ahura Mazda this dwelling Darius the king made who (was) my father.

(1)

PERSIAN TEXTS TRANSLITERATED

INSCRIPTIONS OF BEHISTAN (Bh.)

Col. 1.

1. 1) Adam Dārayavaus xšāyaθiya vazarka¹ xšāyaθi[ya xšāya]-θiy-2)ānām xšāyaθiya Pārsai xšāyaθiya dah[yūnām] V'št-3)ās-pahyā puθ'a Aršāmāhyā napā Haxāmaniš[iya]

2. θātiy 4) Dārayavaus xšāyaθiya manā pitā V'štāspa V'štāspa[hyā pit]ā Arš-5)āma Aršāmāhyā pitā Ariyāramna² Ariyāramnahyā pit[ā Cišpiš]³ Cišp-6)āiš pitā Haxāmaniš

3. θātiy Dārayavaus xšāya[θiya ava]hyarā-7)diy vayam Haxāmanišiyā θahyāmāhy hacā paruv[iyata ā]mātā⁴ ama-8)hy hacā paruviyata hyā amāxam taumā xšāya[θiyā ā]ha

4. θ-9)ātiy Dārayavaus xšāyaθiya VIII manā taumāy[ā tyai]y [pa]ruvam 10)xšāyaθiyā āha⁵ adam navama IX duvitāparanam⁶ [vayam] xšāyaθi-11)yū amahy

5. θātiy Dārayavaus xšāyaθiya va[šnā] Auramazd-12)āha adam xšāyaθiya amiy Auramazdā xšāθ'am manā [fr]ābara

6. θ-13)ātiy Dārayavaus xšāyaθiya imā dāhyāva tyā manā [pat]iyāiša⁷ vašn-14)ā Auramazdāha [a]damšām xšāyaθiya āham Pārsa Uvaja [B]ābiruš A-15)θurā Arabāya Mudrāya tyaiy dra-yahyā⁸ Sparda Yaun[ā Māda] Armina Kat-16)patuka Parθava Zra⁹ka⁷ Haraiva Uvārazmiya Bāxtriš [Sug]uda Gaⁿdāra Sa-17)ka θataguš Ha[ra]uvatiš Maka fraharavam⁸ dāhyāva XXIII

¹ vazarka, Nöldeke, Foy, Bartholomae. vazraka, ed. See voc.

² ariyārāmna, ed. wrongly. See voc.

³ cišpiš, see voc.

⁴ ādātā, Andreas-Hüsing. See voc.

⁵ duvitāparanam, Tolman, Bartholomae (with different meaning). duvitāparanam, KT, WB^u; also, Hoffmann-Kutschke, who proposes an etymology contrary to philological laws. duvitātaranam, ed. wrongly. See voc.

⁶ darayahyā, ed. KT, wrongly.

⁷ zaraⁿka, ed.

⁸ fraharavam, Bartholomae. fraharvam, KT, ed. See voc.

PERSIAN TEXTS TRANSLATED

INSCRIPTIONS OF BEHISTAN

High up on the perpendicular face of the great Behistan Rock, 65 miles west of Hamadan (Ecbatana), where are sculptured King Darius and two attendants; beneath his foot the prostrate Pseudo-Smerdis, while facing the king is the standing row of the nine captives; above is the divine symbol; below the panel the four columns of Persian text (ca. 12x6 ft.) with col. five to their right, while to their left are the three columns of Elamite version; to left of sculpture the Babylonian version on projecting block.

Col. 1.

1. I (am) Darius, the great king, the king of kings,¹ the king in Persia, the king of countries, the son of Hystaspes, the grandson of Arsames, the Achaemenide.

2. Says Darius the king: My father (is) Hystaspes; the father of Hystaspes (is) Arsames; the father of Arsames (is) Ariaramnes; the father of Ariaramnes [is Teispes]; the father of Teispes (is) Achaemenes.

3. Says Darius the king: Therefore² we are called the Achaemenides; from long ago we have been of ancient lineage;³ from long ago our family have been kings.⁴

4. Says Darius the king: 8 of my family (there were) who

¹ Cf. in Phl. the Semitic logogram malkān malkā spoken as šāhān šāh, *king of kings*, somewhat as we write Deo volente but speak the phrase as "Providence permitting."

² avahyarādiy. In the modern Persian dialects the survival of rādiy is noteworthy; in New Pers. rā is used in a general adverbial sense, e. g. rōz-rā, *by day*, ci-rā, *why*; cf. Horn, NS, 53, C; in Afy. lara (metathesis for rala) is an affix for dat., e. g. yrā (*mountain*) + lara, Geiger, SA, 17; in Balūci rā is postposition for dat. and acc., e. g. togārā, Geiger, SB, 9; in Kurd. ra is also affix for dat., Socin, SK, 158.

³ KT plainly record [ā]mātā. For emendation ādātā see voc. and cf. nist bāntī 'at nī azatī, *there is neither bond nor free*, Neutest. Bruchstücke in soghdischer Sprache, Müller, SBAW, 1907. Bab. [mār]-bānūti (pl), the same word which is used in the phrase mār-bānūti (pl) ša it-ti-šu gab-bi= Persian martiyā tyaišaiy fratamā anušiyā.

⁴ Or *our family have been royal*; cf. xšēvanēti, Neutest. Bruchstücke in soghdischer Sprache.

7. *θātiy Dāra-18)yavauš xšāyaθiya imā dahyāva tyā manā pati[yāišāⁿ] vašnā Au-19)ramazdāha ma[n]ā baⁿdakā āhaⁿtā manā bājim abaraⁿtā [tya]šām hacāma 20)aθahya xšapavā rauccapativā ava akunavayaⁿtā¹*

8. *θātiy [Dāra]yava-21)uš xšāyaθiya aⁿtar imā dahyāva martiya hya āgar[tā]² āha avam u-22)bartam abaram hya araka āha avam ufrastam aparsam vašnā Auramazdā-23)ha imā dahyāva tyⁿa manā dātā³ āpariyāyaⁿ yaθāšām hacāma aθah-24)ya [a]vaθā akunavayaⁿtā⁵*

9. *θātiy Dārayavauš xšāyaθiya Auramazdā-25)m[aiy] ima⁶ xšāθam frābara Auramazdāmai upastām abara yātā ima xšāθam 26)ha[ma]dārayai[y]⁷ vašnā Auramazdāha ima xšāθam dārayāmiy*

10. *θā-27)tiy Dārayavauš xšāyaθiya ima tya manā kartam pasāva yaθā xš-28)aⁿyaθiya abavam Kaⁿbūjiya nāma Kūrauš puθa amāxam tauvāy-29)ā hauv^m⁸ idā xšāyaθiya āha avahyā Kaⁿbūjiyahyā brā-30)t[ā Bardiyā nāma āha hamātā⁹ hamapitā Kaⁿbūjiyahyā pasāva Kaⁿ-31)b[ūjiya a]vam Bardiyam avājaⁿ yaθā Kaⁿbūjiya Bardiyam avājaⁿ kārahay-32)[ā naiy] azdā abava tya Bardiyā avajata¹⁰ pasāva Kaⁿbūjiya Mudrāyam 33)[ašiya]va yaθā Kaⁿbūjiya Mudrāyam ašiyava pasāva kāra araka abava 34)[pasāva] drauga dahyauvā vasiy¹¹ abava utā Pārsayi utā Mādaiy ut-35)[ā an]jiyāuvā dahyušuvā*

11. *θātiy Dārayavauš xšāyaθiya pa-36)[sāva] I martiya maguš āha Gaumāta nāma¹² hauv udapatatā hacī Paiši-37)[yā]uvādāyā Arakadriš nāma kaufa hacī avadaša Viyaxnahya māh-38)[yā] XIV rauccabiš θakutā āhaⁿ yadiy udapatatā hauv kārahayā avaθā 39)[a]durujiya adam Bardiyā amiy hya Kūrauš puθa Kaⁿbūji-*

¹akunavayaⁿtā, Bartholomae. akunavyatā, ed.

²āgartā, Tolman, Bartholomae (with different meaning). ag^ar^a + + KT. The emendation dāuštā is impossible. See voc.

³tyanā manā dātā, KT. Probably ditto graphy for tyā manā dātā. See voc. s. v. tya.

⁴āpariyāyaⁿ, Bartholomae. apariyāyaⁿ, ed. KT. See voc. s. v. hapariya.

⁵akunavayaⁿtā, Bartholomae. akunavyatā, ed.

⁶auramazdām[aiy] ima, KT.

⁷ha[ma]dārayai[y], KT. See voc.

⁸hauv^m, KT. Wrongly [pa]ruvam, ed.

⁹Or haplography for hamamātā, Bartholomae.

¹⁰avajata, KT. avājata, Gray, Bartholomae. See voc.

¹¹vasiy or vasaiy. Wrongly vasiya, Müller. See voc.

¹²nāmā. nāmaⁿ. Bartholomae. See voc.

were formerly kings; I am the ninth (9); long aforetime¹ we were (lit. are) kings.

5. Says Darius the king: By the grace of Ahura Mazda I am king; Ahura Mazda gave me the kingdom.

6. Says Darius the king: These are the countries which came to me; by the grace of Ahura Mazda I became king of them;—Persia, Susiana, Babylonia, Assyria, Arabia, Egypt, the (lands) which are on the sea, Sparda, Ionia, [Media], Armenia, Cappadocia, Parthia, Drangiana, Aria, Chorasmia, Bactria, Sogdiana, Ga(n)dara, Scythia, Sattagydia, Arachosia, the Macae; in all (there are) 23 countries.

7. Says Darius the king: These (are) the countries which came to me; by the grace of Ahura Mazda they became subject to me; they bore tribute to me; what was commanded to them by me night or day² this they did.

8. Says Darius the king: Within these countries what man was watchful³ him well esteemed I esteemed; who was an enemy, him well punished I punished; by the grace of Ahura Mazda these countries respected my laws; as it was commanded by me to them, so they did.

9. Says Darius the king: Ahura Mazda gave me this kingdom; Ahura Mazda bore me aid until I obtained this kingdom; by the grace of Ahura Mazda I hold this kingdom.

10. Says Darius the king: This (is) what (was) done by me after that I became king; Cambyses by name, the son of Cyrus (was) of our family; he was king here; of this Cambyses there was a brother Bardiya (i. e. Smerdis) by name possessing a common mother and the same father with Cambyses; afterwards Cambyses slew that Bardiya; when Cambyses slew Bardiya, it was not known⁴ to the people that Bardiya was slain; afterwards

¹duvitāparanam. My interpretation (Vdt. Stud. 8) has been accepted by several critics. Bartholomae, however, writes me that he would connect duvitā with Middle Pers. dit, and render the compound *one after another*. If this view be correct, I would take the preceding numeral in connection with the word, translating *nine in succession we were kings*.

²Cf. Turfan MSS., šab 'ūd rōj, *night and day*, M. 88.

³āgar[tā]. My supplement (Vdt. Stud. 9) seems to me quite certain; cf. Turfan MSS. vīgarānēd.

⁴Cf. Turfan MSS., pat nīdfār šavēd 'ō Galilāh 'ūt 'azd qarēd 'ō Šimōn ḫt + + + ['a]bārig, at sunset (Bartholomae; evening, Andreas) go to Galilee and make known to Simon and the others.

yahyā br-40)[ā]tā pasāva kāra haruva hamīθriya abava hacā Kaⁿbūjiyā abiy avam 41)[a]šiyava utā Pārsa utā Māda utā aniyā dahyāva xšaθ^ram hauv 42) agarbāyatā Garmapadahya māhyā IX raucabīš ḥakatā āhaⁿ avaθā xša-43)θ^ram agarbāyatā pasāva Kaⁿbūjiya uvāmaršiyuš amariyatā

12. ḥātiy 44) Dārayavauš xšāyaθiya aita xšaθ^ram tya Gaumāta hya maguš adīn-45)ā Kaⁿbūjiyam aita xšaθ^ram hacā paruviyata amāxam taumāyā ā-46)ha pasāva Gaumāta hya maguš adīnā Kaⁿbūjiyam utā Pārsam utā 47) Mādam utā aniyā dahyāva hauv āyasatā¹ uvāipašiyam akutā hau-48)v xšāyaθiya abava

13. ḥātiy Dārayavauš xšāyaθiya naiy āha martiya 49)naiy Pārsa naiy Māda naiy amāxam taumāyā kašciy hya avam Gau-50)mātam tyam magum xšaθ^ram dītam caxriyā kārašim hacā daršmaⁿ a-51)tarsa kāram vasiy avājaniyā hya paranam Bardiyam adānā avahyar-52)ādiy kāram avājaniyā mātyamām xšnāsātiy tya adam naiy Bard-53)iya amiy hya Kūrauš puθ^ra kašciy naiy adaršnauš cišciy ḥastana-54)iy pariy Gaumātam tyam magum yātā adam arasam pasāva adam Aura-55)maz[d]ām patiyāvahyaiy³ Auramazdānmai upastām abara Bāgayādaiš 56)māhyā X raucabīš ḥakatā āhaⁿ avaθā adam hadā kamnaibīš martiyabi-57)š avam Gaumātam tyam magum avājanam utā tyaišaiy fratamā mar-58)tiyā anušiyā āhaⁿtā Sika[ya]uvatiš nāmā⁴ didā Nisāya nā-59)mā dahyāuš Mādaiy avadašim avājanam xšaθ^ram-śim adam adīnam va-60)šnā Auramazdāha adam xšāyaθiya abavam Auramazdā xšaθ^ram manā fr-61)ābara

14. ḥātiy Dārayavauš xšāyaθiya xšaθ^ram tya hacā amāxam ta-62)umāyā parābartam āha ava adam patipadam akunavam adamśim gāθa-63)vā⁵ avāstāyam yaθā paruvamciy avaθā adam akunavam āyadan-64)ā tyā Gaumāta hya maguš viyakaⁿ adam niyaθārayam kārahya abi-65)cariš⁶ gaiθāmcā māniyamcā vⁱθ^abⁱ-s^ac^a⁷ tyādiš Gaumāta h[ya] 66)maguš adīnā adam kāram gāθavā avāstāyam Pārsam[c]ā Mādam[c]-67)ā utā aniyā dahyāva yaθā paruvamciy avaθā adam tya parāba[rta]-68)m patiyābaram vašnā

¹āyasatā, Bartholomae. āyastā, ed., KT. ayastā, Kern.

²daršmaⁿ, Bartholomae. daršam, ed. daršama, KT. See voc.

³patiyāvahyaiy, Jn., KT. See voc.

⁴nāmā. nāmā, Bartholomae. See voc.

⁵gāθvā, ed., KT, wrongly. See voc.

⁶abicariš, KT, Jn. See voc.

⁷Text as confirmed by KT and Jn. viθobiš, Justi, Tolman. viθabišaca-čā, Foy. Formerly viθaibiš, Gray, Bartholomae. viθobiš, ed. See voc.

Cambyses went to Egypt; when Cambyses went to Egypt, after that the people became hostile; after that there was Deceit to a great extent in the land, both in Persia and in Media and in the other provinces.

11. Says Darius the king: Afterwards there was one man, a Magian, Gaumāta by name; he rose up from Paishiyāuvāda; there (is) a mountain Arakadri by name; from there—14 days in the month Viyakhna were completing their course when he rose up; he thus deceived the people; I am Bardiya the son of Cyrus brother of Cambyses; afterwards all the people became estranged from Cambyses (and) went over to him, both Persia and Media and the other provinces; he seized the kingdom; 9 days in the month Garmapada were completing their course—then he seized the kingdom; afterwards Cambyses died by a self-imposed death.

12. Says Darius the king: This kingdom which Gaumāta the Magian took from Cambyses, this kingdom from long ago was (the possession) of our family; afterwards Gaumāta the Magian took from Cambyses both Persia and Media and the other provinces; he seized (the power) and made it his own possession; he became king.

13. Says Darius the king: There was not a man neither a Persian nor a Median nor any one of our family who could make Gaumāta the Magian deprived of the kingdom; the people feared him for his tyranny; (they feared) he would slay the many who knew Bardiya formerly; for this reason he would slay the people; “that they may not know me that I am not Bardiya the son of Cyrus;” any one did not dare to say anything against Gaumāta the Magian until I came; afterwards I asked Ahura Mazda for help; Ahura Mazda bore me aid; 10 days in the month Bagayādi were completing their course—then I with few men slew that Gaumāta the Magian and what foremost men were his allies; there (is) a stronghold Sikayauvati by name; there is a province in Media, Nisaya by name; here I smote him; I took the kingdom from him; by the grace of Ahura Mazda I became king; Ahura Mazda gave me the kingdom.

14. Says Darius the king: The kingdom which was taken away from our family, this I put in (its) place; I established it on (its) foundation; as (it was) formerly so I made it; the sanc-

Auramazdāha ima adam akunavam adam hamatax[šaiy] 69)yātā v¹θam tyām amāxam gāθavā avāstāyam yaθā [par]uvam[ci]y 70)avaθā adam hamataxšaiy vašnā Auramazdāha yaθā Gaumāta hya magu-71)š v¹θam tyūm amāxam naiy parābara

15. θātiy Dārayavauš xšāyaθ-72)iya ima tya adam akunavam pasāva yaθā xšāyaθiya abavam

16. θātiy 73)Dārayavauš xšāyaθiya yaθā adam Gaumātam tyam magum avājanam pa-74)sāva I martiya Āθrīna nāma Upadaraⁿmahyā¹ puθ'a hauv udapata[tā Uvajai]-75)y kārahya avaθā aθaha adam Uvajaiy xšāyaθiya amiy pa[sāva] Uva-76)jiyā ham-iθriyā abavaⁿ abiy avam [Ā]θrīnam ašiyavaⁿ hauv x[šāyaθiya] 77)abava Uvajaiy utā I martiya Bābiruviya Nadiⁿtabaira nāma Aina[ira]hy-78)ā puθ'rā hauv udapatatā Bābirauv kāram avaθā adurujiya adam Nab-79)ukⁿdracara amiy hya Nabunaitahyā puθ'a pasāva kāra hya Bābiruviya 80)haruva abiy avam Nadiⁿtabairam ašiyava Bābiruš hamiθ'ya abava x-81)šaθ'am tya Bābirauv hauv agarbāyatā

17. θātiy Dārayavauš xšāyaθ-82)θiya pasāva adam frāišayam Uvajam hauv Āθr[i]na basta anayatā a[biy m]ā-83)m adamšim avājanam

18. θātiy Dārayavauš xšāyaθiya pasāva adam Bā-84)birum ašiyavam abiy avam Nadiⁿtabairam hya Nabukⁿdracara aga[ubat]-ā 85)kāra hya Nadiⁿtabairahyā Tigrām adāraya avadā aištatā² utā 86)abiš nāviyā āha pasāva adam kāram maškāuvā avākanam aniyam uša-87)bārim³ akunavam aniyahyā asam⁴ frānayam⁵ Auramazdāha upas[tām] 88)abara vašnā Auramazdāha Tigrām viyatarayāmā⁶ [a]vadā avam kāram 89)tyam Nadiⁿtabairahyā adam ajanam vasiy Āθr[i]yādiya[hya] māhyā XXVI rau-90)cabiš θakatā āhaⁿ a[vaθ]ā hamaranam akum[ā]

19. θātiy Dārayavauš x-91)šāyaθiya pasāva a[da]m Bābirum ašiyavam aθiy⁷ Bābiru[m yaθā naiy up]-92)āyam⁸ Zāzāna nāma

¹ upadarmahyā, ed. upadaraⁿmahyā, Oppert, Hüsing. See voc.

² aištatā, ed.

³ ušabārim, Jn., KT. uš[tr]abārim, Bartholomae.

⁴ asam, Jn., KT. Formerly as[pā] ed., Bartholomae. See voc.

⁵ frānayam, KT. [patiy]ānayam, ed. wrongly. See voc.

⁶ viyatarayāmā, KT's cuneiform text,—ma KT's transliteration. viyatarayām[ā], Foy.

⁷ aθiy, KT.

⁸ [abiy]āyam, Foy.

tuanies which Gaumata the Magian destroyed I restored; for the people the revenue (?) and the personal property and the estates and the royal residences¹ which Gaumata the Magian took from them (I restored); I established the state on (its) foundation, both Persia and Media and the other provinces; as (it was) formerly, so I brought back what (had been) taken away; by the grace of Ahura Mazda this I did; I labored that our royal house I might establish in (its) place; as (it was) formerly, so (I made it); I labored by the grace of Ahura Mazda that Gaumata the Magian might not take away our royal house.

15. Says Darius the king: This (is) what I did, after that I became king.

16. Says Darius the king: When I slew Gaumata the Magian, afterwards there (was) one man Āθrina by name, the son of Upadara(n)ma; he rose up in Susiana; thus he said to the people; I am king in Susiana; afterwards the people of Susiana became rebellious (and) went over to that Āθrina; he became king in Susiana; and there (was) one man a Babylonian Nidintu-Bēl by name, the son of Aniri'; he rose up in Babylon; thus he deceived the people; I am Nebuchadrezzar the son of Nabū-na'id; afterwards the whole of the Babylonian people went over to that Nidintu-Bēl; Babylon became rebellious; the kingdom in Babylon he seized.

17. Says Darius the king: Afterwards I sent to Susiana; this Āθrina was led to me bound; I slew him.

18. Says Darius the king: Afterwards I went to Babylon against that Nidintu-Bēl who called himself Nebuchadrezzar; the army of Nidintu-Bēl held the Tigris; there he halted and thereby was a flotilla; afterwards I placed my army on floats of skins; one part I set on camels, for the other I brought horses; Ahura Mazda bore me aid; by the grace of Ahura Mazda we crossed the Tigris; there the army of Nidintu-Bēl I smote utterly; 26 days in the month Āθriyādiya were in course—then we engaged in battle.

19. Says Darius the king: Afterwards I went to Babylon; when I had not reached Babylon—there (is) a town Zazana by

¹Cf. Turfan MSS., mānbēd visbēd zandbēd dahibēd, *lord of the house, lord of the race, etc.* visbēd = der Herr, das Haupt des Geschlechts (*tōxm*), das in einem vis, *Geschlechtsdorf*, wohnt. Müller, Nachträge, SBAW, 1904, p. 110.

vardanam anuv Ufrātuvā¹ avadā [hauv Na]diⁿta-93)baira hya Nabuk^udracara agaubaṭā āiš² hadā kārā patiš [mām hamarana]m 94)cartanaiy pasāva hama[rana]m akumā Auramazdāmai upastām abara [vaśnā Aura]ma-95)zdāha kāram tyam Nadiⁿtabairahyā adam ajanam vasiy aniya āpi[y]ā [āhyat]ā³ ā-96)pišim parābara Anāmakahya māhyā II raucabiš ḡakatā āhaⁿ avaθā hama[ranam ak]umā⁴

Col. 2.

1. 1)θātiy Dārayavauš xšāyaθiya [pasā]va Nadiⁿtabaira ha-2)dā kamnaibiš asabāribiš⁵ a[muθa⁶ Bāb]irum ašiya-3)va pasāva adam Bābirum ašiyavam [vaśnā Auramazd]āha utā Bā-4)birum agarbāyam utā avam Nadiⁿtaba[iram agarbāya]m pasāva ava-5)m Nadiⁿtabairam adam Bābirauv avāja[nam

2. θātiy Dārayavauš x-6)šāyaθiya yātā adam Bābirauv āha[m imā dahyāva] tyā hacāma ha-7)miθiū abavaⁿ Pārsa Uvaja Māda Aθ[urā Mudrāya Par]θava Marguš Θa-8)taguš Saka

3. θātiy Dārayavauš x[šāyaθiya I marti]ya Martiya nā-9)ma Ciⁿcixrāiš puθra Kuganakā nā[ma vardanam Pārsay] avadā adāraya 10)hauv udapatatā Uvajaiy kārahhyā a[vāθā aθaha adam] Imaniš amiy U-11)vajaiy xšāyaθiya

4. θātiy Dārayavauš xšāyaθiya adakaiy adam ašna-12)iy āham abiy Uvajam pasāva hacā[ma atarsaⁿ Uva]jiyā avam Marti-13)yam agarbāyaⁿ hyašām maθišta āha [utāsim av]ājanaⁿ

5. θātiy D-14)ārayavauš xšāyaθiya I martiya Fra[vartiš nāma Māda] hauv udapatat-15)ā Mādaiy kārahhyā avaθā aθaha [adam Xšāθrita am]iy Uvaxstrah-16)yā taumāyā pasāva kāra Māda hya [v^lθūpatiy āha] hacāma hamiθriya a-17)bava abiy avam Fravar-tām ašiyava hauv [xšāyaθiya] abava Mādaiy

6. 18)θātiy Dārayavauš xšāyaθiya kāra Pārsa u[tā M]āda hya upā mām ā-19)ha hauv kamnam⁷ āha pasāva adam kāram frāiṣa-[yam Vi]darna nāma Pārsa man-20)ā baⁿdaka avamšām maθištam akunavam avaθās[ām aθa]ham paraitā avam k-21)āram tyam Mā-

¹ ufrātavā, ed. See voc.

² āišā, ed. See voc.

³[āhyat]ā, Kern. [aharat]ā, Oppert, KT. [a]haⁿ[jat]ā, WB. See voc.

⁴ akumā, Jn. [ak]umā, KT.

⁵ asbāribiš, Bartholomae. See voc.

⁶ a[muθa], Weissbach. ab[iy], KT.

⁷ kamnam, ed. kamnama, Tolman. See voc.

name along the Euphrates—there this Nidintu-Bēl who called himself Nebuchadrezzar went with his army against me to engage in battle; afterwards we engaged in battle; Ahura Mazda bore me aid; by the grace of Ahura Mazda the army of Nidintu-Bēl I smote utterly; the enemy were driven into the water; the water bore them away; 2 days in the month Anāmaka were in course—then we engaged in battle.

Col. 2.

1. Says Darius the king: Afterwards Nidintu-Bēl with (his) few horsemen fled (and) went to Babylon; afterwards I went to Babylon; by the grace of Ahura Mazda I both seized Babylon and seized that Nidintu-Bēl; afterwards I slew that Nidintu-Bēl at Babylon.

2. Says Darius the king: While I was in Babylon, these (are) the provinces which became estranged from me, Persia, Susiana, Media, Assyria, [Egypt], Parthia, Margiana, Sattagydia, Scythia.

3. Says Darius the king: There (was) one man Martiya by name, the son of Ci(n)cikhri—there (is) a town in Persia Kuga-nakā by name—here he dwelt; he rose up in Susiana; thus he said to the people; I am Imanish king in Susiana.

4. Says Darius the king: Then I was on the march to Susiana; afterwards the Susians [feared] me; they seized that Martiya who was chief of them and slew him.

5. Says Darius the king: One man Phraortes [by name, a Mede], he rose up in Media; thus he said to the people; [I am Khshathrita] of the family of Cyaxares; afterwards the Median people which [were in the palace] became estranged from me (and) went over to that Phraortes; he became [king] in Media.

6. Says Darius the king: The Persian and the Median army, which was by me, it was small; afterwards I sent forth an army; Hydarnes by name, a Persian, my subject, him I made chief of them; thus I said to them; go, smite that Median army which does not call itself mine; afterwards this Hydarnes with the army went away; when he came to Media — there (is) a town in Media Maru by name—here he engaged in battle with the Medes; he who was the chief among the Medes did not there [withstand]; Ahura Mazda bore me aid; by the grace of Ahura Mazda my army smote that rebellious army utterly; 27 days in

dam jatā hya manā naiy gaubataiy pasāva hauv Vidarna ha-22)dā kārā ašiyava yaθū Mādam parārasa M[āru]š nāma vardanam Mā-23)daiy avadā hamaranam akunauš hadā Māda[ibi]š hya Mādai-šuvā 24)maθišta āha hauv adakaiy naiy [a]vadā + +¹ Auramazdā-maiy u-25)pastām abara vašnā Auramazdāha kāra [hya ma]nā² avam kāram t-26)yam hamīθriyam ajaⁿ vasiy Anāmakahya mā-h[y]ā XXVII raucabīš θakat-27)ā āhaⁿ avaθāšām hamaranam kartam pasāva hauv [kā]ra hya manā Kaⁿpada³ nām-28)ā dah-yāuš Mādaiy avadā mām amāniya⁴ yātā adam arasam Māda-29)m

7. θātiy Dārayavauš xšāyaθiya Dādaršiš nāma Arminiya man-30)ā baⁿdaka avam adam frāišayam Arminam avaθā[šaiy] aθaham paraidiy kā-31)ra hya hamīθriya manā naiy gaubataiy avam [jad]iy pasāva Dādarši-32)š ašiyava yaθā Arminam parārasa pasāva [hamiθriyā haⁿgmatā parai-33)tā patiš Dādaršim hamaranam cartanaiy + + + + y nāma āvahanam A-34)rmⁱniyaiy⁵ avadā hamaranam akunavaⁿ Au[rama]zdāmai y upastām a-35)bara vašnā Auramazdāha kāra hya manā ava[m k]āram tyam hamīθriyam 36)ajaⁿ vasiy Θūravāharahya māh[y]ā VI[II raucabīš θakatā āhaⁿ avaθ-37)āšām hamaranam kartam

8. θātiy Dā[raya]vauš xšāyaθiya patiy θītīyam hamīθriyā haⁿgmatā paraitā pa[θ]atiš [Dāda]ršim hamaranam carta-39)naiy Tigra nāmā didā Armⁱni[yaiy] avadā hamaranam akunavaⁿ A-40)uramazdāmai y upastām abara vašnā Aura[mazdā]ha kāra hya manā a-41)vam kāram tyam hamīθriyam ajaⁿ vas[iy Θūravā]harahya māhyā XVIII 42)raucabiš θakatā āhaⁿ avaθāšām hamaranam ka[rtam]

9. θātiy Dāraya-43)vauš xšāyaθiya patiy θītīyam ha[m]iθriyā] haⁿgmatā paraitā pat-44)iš Dādaršim hamaranam cartanaiy U[yam]ā⁶ nā[m]ā didā Armⁱniyaiy a-45)vadā hamaranam akunavaⁿ Auramazdāmai y upastā[m] abara vašnā Aurama-46)zdāha kāra hya manā avam kāram tyam ham[i]θriyā] [a]jaⁿ vasiy Θūigarca-47)iš māhyā IX raucabīš θakatā āhaⁿ ava[θāšām hamaranam kartam pasāva 48)Dādaršiš citā mām amānaya Ar[m]iθriyā]iy [y]ātā adam arasam Mā-49)dam

¹[a]vadā + +, KT. [a]vadā [āha], Tolman. See voc.

²[ma]nā, KT.

³kaⁿpada, ed. kaⁿpanda, Foy.

⁴amāniya, KT.

⁵armaniyyaiy, ed. wrongly. See voc.

⁶wrongly u[hy]āma, ed. See voc.

the month Anāmaka were completing their course—then the battle (was) fought by them; afterwards this army of mine—there (is) a region Ka(m)pada by name in Media—there awaited me until I went to Media.

7. Says Darius the king: Dādarshi by name, an Armenian, my subject, him I sent forth to Armenia; thus I said to him; go, the rebellious army which does not call itself mine, smite it; afterwards Dādarshi went away; when he came to Armenia, afterwards the rebels came together (and) went against Dādarshi to engage in battle; there is a village [Zuzza]¹ by name in Armenia—here they engaged in battle; Ahura Mazda bore me aid; by the grace of Ahura Mazda my army smote that rebellious army utterly; 8 days² in the month Thūravāhara were completing their course—then the battle (was) fought by them.

8. Says Darius the king: A second time the rebels came together (and) went against Dādarshi to engage in battle; there (is) a stronghold, Tigra by name, in Armenia—here they engaged in battle; Ahura Mazda bore me aid; by the grace of Ahura Mazda, my army smote that rebellious army utterly; 18 days in the month Thūravāhara were completing their course—then the battle (was) fought by them.³

9. Says Darius the king: A third time the rebels came together (and) went against Dādarshi to engage in battle; there (is) a stronghold, U[yam]ā by name, in Armenia—here they engaged in battle; Ahura Mazda bore me aid; by the grace of Ahura Mazda my army smote that rebellious army utterly; 9 days in the month Thaigarci were completing their course—then the battle (was) fought by them; afterwards Dādarshi awaited me in Armenia until I came to Media.

10. Says Darius the king: Afterwards Vaumisa by name, a Persian, my subject, him I sent forth to Armenia; thus I said to him; go, the rebellious army which does not call itself mine, smite it; afterwards Vaumisa went away; when he came to Armenia, afterwards the rebels came together (and) went against Vaumisa to engage in battle; there (is) a region I[zar]ā by name, in Assyria—here they engaged in battle; Ahura Mazda

¹ + + + + y, text; Elam. zuzza; Bab. zu-u-zu.

² vi[li] raucabi]š, text. Elam. version makes supplement certain.

³ Bab. version; *they slew five hundred and forty-six and took five hundred and twenty prisoners.*

10. θātiy Dārayavaus xšāyaθiya + + + + + Vaumisa nāma Pārsa manā baⁿ-50)daka avam adam frāišayam Arminam avaθāšaiy aθaham paraidiy kāra 51)hya hamīθ'īya manā naiy gaubatai avam jadiy pasāva Vaumisa a-52)šiyava yaθā Arminam parārasa pasāva hamī[θ'īy]ā haⁿgmatā paraitā pa-53)tiš Vaumisam hamaranam cartanaiy I + + + + ¹ nāmā dāhyāuš Aθurāy-54)ā avadā hamaranam akunavaⁿ Auramazdā[ma]jiy upastām abara vašnā Au-55)ramazdāha kāra hya manā avam kāram t[yam] hamīθ'īyam ajaⁿ vasiy 56)Anāmakahya māhyā XV raučabiš θakatā āhaⁿ avaθāšām hamaranam 57) kartam

11. θātiy Dārayavaus xšāyaθiya patiy duvitīyam ham-58)iθ'īyā haⁿgmatā paraitā patiš Vaumisam hamaranam cartanaiy Au-59)tiyāra nāmā dāhyāuš Arminiyyaiy avadā hamaranam akunavaⁿ 60)Auramazdāmai y upastām abara vašnā Auramazdāha kāra hya ma-61)nā avam kāram tyam hamīθ'īyam ajaⁿ vasiy Θūrvāharahya māh-62)yā jiyamnam² patiy avaθāšām hamaranam kartam pasāva Vaumisa 63)citā mām amānaya Arminiya[iy] yātā adam arasam Mādam

12. 64)θātiy Dārayavaus xšāyaθiya pasāva adam nijāyam hacā 65)Bābirauš ašiyavam Mādam yaθā Mādam parārasam Kuⁿd^u-ruš nāma 66)vardanam Mādaiy avadā hauv Fravartiš hya Mādaiy xšāyaθiya a-67)gaubatā āiš³ had[ā] kārā patiš mām hamaranam cartanaiy pasāva hamarana-68)m akumā Auramazdāmai y upastām abara vašnā Auramazdāha kāram 69)tyam Fravartaiš adam ajanam vasiy Aduka[ni]šahya māhyā XXV ra-70)ucabiš θakatā āhaⁿ avaθā hamaranam akumā

13. θātiy Dārayavaus x-71)šāyaθiya pasāva hauv Fravartiš hadā kamnaibiš asabāribiš amuθa Ra-72)gā nāmā dāhyāuš Mādaiy avaparā⁴ ašiyava pasūva adlum kāram f-73)rāišayam nipadiy⁵ Fravartiš āgarbī[ta]⁶ anayatā abiy mām ada-74)mšai[y] utā nāham utā gaušā utā h^rābānam⁷ frūjanam utāša-75)iy [ucaš]ma⁸ avajam duvarayāmai y basta adāriy haruvašim k-76)āra avaina pasāvašim

¹[iz]j[tuš] ed., wrongly. i[zar]ā, Tolman. i[zal]ā, Weissbach. See voc.

²jiyamnam, see voc. jiyamanam, KT.

³āišā, ed.

⁴avaparā, KT.

⁵nipadiy, KT. tyapatiy, ed. See voc.

⁶agarbī[ta], KT. āgarbī[ta], Bartholomae.

⁷harbānam, KT. See voc. uzbānam, Weissbach.

⁸ucašma, Weissbach. [ucša]m, KT. word-divider ⁺cašma, Jn.

bore me aid; by the grace of Ahura Mazda my army smote that rebellious army utterly; 15 days in the month Anāmaka were completing their course—then the battle (was) fought by them.¹

11. Says Darius the king: A second time the rebels came together (and) went against Vaumisa to engage in battle; there (is) a region Autiyāra by name in Armenia—here they engaged in battle; Ahura Mazda bore me aid; by the grace of Ahura Mazda my army smote that rebellious army utterly; at the end of the month Thūravāhara—then the battle (was) fought by them;² afterwards Vaumisa awaited me in Armenia until I came to Media.

12. Says Darius the king: Afterwards I went from Babylon; I went away to Media; when I went to Media—there (is) a town Ku(n)duru by name in Media—here this Phraortes who called himself king in Media went with (his) army against me to engage in battle; afterwards we engaged in battle; Ahura Mazda bore me aid; by the grace of Ahura Mazda I smote the army of Phraortes utterly; 25 days in the month Adukanisha were completing their course—then we engaged in battle.

13. Says Darius the king: Afterwards this Phraortes with a few horsemen fled; there is a region Ragā by name in Media—along there he went; afterwards I sent forth my army in pursuit; Phraortes seized was led to me; I cut off (his) nose and ears and tongue, and I put out his eyes;³ he was held bound⁴ at my court; all the people saw him; afterwards I put him on a cross⁵ at Ecbatana, and what men were his foremost allies, these I haled within the fortress at Ecbatana.

¹ Bab. version; *they slew two thousand and twenty-four.*

² Bab version; *they slew two thousand and forty-five and took one thousand five hundred and fifty-eight prisoners.*

³Cf. Turfan MSS., hō cašm padišt vafēn[d], *they spit upon the sockets of his eyes.*

⁴Cf. Turfan MSS., bast + + + 'ō Hērodōs šāh, (*he was led bound to Herod, the king.*)

⁵The phrase seems to mean *crucify* rather than *impale*. Almost its exact equivalent occurs in the Dārōbadagētig (Crucifixion), M, 18; Yīšō' sakhōn 'abyād dārēd jē paṭ Galilāh 'ō 'ašmāh vī'afrāšt kūm 'abispārēnd 'ōt qarēnd dārōbadag (Bartholomae; dārōbadag, Müller) h̄ridig rōj 'aj mūrdān 'akhēzān, *hold in mind the saying of Jesus how in Galilee he informed you; they will give me over and put me on the cross, (but) the third day I will rise from the dead.* Qarēnd < kar; dārō cf. New Pers. dār, wood; bad < patiy.

Hagmatānaiy uzmayāpatiy akunavam 77)utā ma[r]tiyā tyaišaiy fratamā anušiyā āhaⁿtā avaiy Ha-78)gmatā[naiy] [aⁿta]r didām frāhaⁿjam

14. θātiy Dārayavauš xš-79)āyaθiya I mar[t]iya Ciθraⁿtaxma nāma Asagartiya hauvmai yhamiθiya 80)abava kārahyā avaθā aθaha adam xšāyaθiya amiy Asagarta-81)iy Uvaxštra[hyā] tau-māyā pasāva adam kāram Pārsam ut-82)ā Mādam frāišayam Taxmaspādā nāma Māda manā baⁿdaka avam-83)šām maθištam akunavam [a]vuθāšām aθaham paraitā k-84)āram hamiθriyam hya manā naiy gauhātaiy avam jatā pas-85)āva Taxmaspādā hadā kārā [a]šiyava hamaranam akunauš had-86)ā Ciθraⁿtaxmā Auramazdāmai y upastām abara vašnā Auramaz-87)dāha kāra hya manā avam kāram tyam hamiθriyam ajaⁿ utā C-88)iθraⁿtaxmam agurbāya anaya abiy mām pasāvašaiy adam utā n-89)āham utā gaušā frājanam utāšaiy [u]cašma¹ avajam duvarayā-90)mai y basta adāriy haruvašim kāra a[vā]j[na] pasāvašim Arbairāyā 91)uzmayāpati[y] akunavam

15. θātiy Dārayava[u]š xšāyaθiya ima tya ma-92)nā kartam Mā[da]iy

16. θātiy² Dārayavauš xšāyaθ[i]ya Parθava utā Var-93)kāna [ham]i[θ]iyā [a]ha[v]aⁿ [hacā]ma Fravar[taiš aga]u[baⁿ]tā V'stāspa manā pitā ha-94)uv [Parθavaiy] āha a[v]m kāra avaha[r]ja³ ham]iθriyā [ya] abava pasāva V'stāspa 95)[a]šiyava hadā kārā h[yasuiy] anuši[y]a āha Viš[pa]uz[ā]tiš nāma vardā-96)[nam Parθavaiy] avadā hamaranam [a]kunauš[š] hadā Parθavai[b]i[š] A[uramazdā]mai y 97)[upastām abara] vašnā [A]urama[z]dāha V'stāspa[spa] avam kāra[m] tyam ha]m[i]θriyā-98)m [ajaⁿ vasiy V]iyaxnayha m[ā]hyā [XXII raucabīš] θakatā āhaⁿ avaθāšām hamaranam kartam

Col. 3.

i. 1)θātiy Dārayavauš xšāyaθiya pasāva adam kāra-2)m Pārsam frāišayam abiy V'stāspam hacā Ragā-3)yā yaθā hauv kāra parārasa abiy V'stāspam 4)pasāva V'stāspa āyasatā⁴ avam kāram ašiyava Patigraba-5)nā nāma vardanam Parθavaiy avadā hamaranam akunauš hadā 6)hamiθriyai bīš Auramazdāmai y up-

¹ ucašma, Weissbach. [u]cšam, KT. word-divider +cašma, Jn.

² ll. 92-98 suppl., KT.

³ avaha[r+], KT. avahar[ja], Tolman. avahar[ta], Weissbach. See voc.

⁴ āyasatā, Bartholomae. āyastā, ed., KT.

14. Says Darius the king: One man, Ciθ'a(n)takhma by name, a Sagartian, he became rebellious to me; thus he said to the people; I am king in Sagartia, of the family of Cyaxares; afterwards I sent forth the Persian and Median army; Takhmaspāda by name, a Mede, my subject, him I made chief of them; thus I said to them; go, the rebellious army, which does not call itself mine, smite it; afterwards Takhmaspāda went away with the army (and) engaged in battle with Ciθ'a(n)takhma; Ahura Mazda bore me aid; by the grace of Ahura Mazda my army smote that rebellious army and seized Ciθ'a(n)takhma (and) brought (him) to me; afterwards I cut off his nose and ears, and put out his eyes; he was held bound at my court; all the people saw him; afterwards I put him on a cross in Arbela.

15. Says Darius the king: This (is) what (was) done by me in Media.

16. Says Darius the king: Parthia and Hyrcania became rebellious to me and declared allegiance to Phraortes; my father Hystaspes, he was [in Parthia]; the people abandoned¹ him (and) became rebellious; afterwards Hystaspes [went with his army] which was loyal; there is a town Vish[pa]uz[ā]tī by name [in Parthia]—here he engaged in battle with the Parthians; Ahura Mazda [bore] me [aid]; by the grace of Ahura Mazda Hystaspes smote that rebellious army utterly; [22 days²] in the month Viyakna were completing their course—then the battle was fought by them.

Col. 3.

1. Says Darius the king: Afterwards I sent forth the Persian army to Hystaspes from Ragā; when this army came to Hystaspes, afterwards Hystaspes took that army (and) went away; there (is) a town Patigrabanā by name in Parthia—here he engaged in battle with the rebels; Ahura Mazda bore me aid; by the grace of Ahura Mazda Hystaspes smote that rebellious army

¹avahar[ja]. My supplement (Vdt. Stud. 22) I regard as quite certain; cf. hērz, leave in Turfan MSS. e. g. kādōs Yīšō' manāstār hērzā bag mārī Mānī manā ravān bōž, Holy Jesus, release my sins; God, lord, Mani, redeem my spirit.

²So Elam. and Bab. versions.

astām abara vašnā Auramaz-7)dāha V'Štāspa avam kāram tyam hamīθiyam ajaⁿ vasiy Ga-8)rmapadahya māhyā I rauca θakatam¹ āha avaθāšām hamaranam ka-9)rtam.

2. θātiy Dārayavauš xšāyaθiya pasāva dahyāuš ma-10)nā abava ima tyā manā kartam Parθavaiy

3. θātiy Dārayavau-11)š xšāyaθiya Marguš nāmā dahyāuš hauvmai yhamīθiyā² abava 12)I martiya Frāda nāma Mārgava avam maθištām akunavaⁿtā pasā-13)va adam frāišayam Dādaršiš nāma Pārsa manā baⁿdaka Bāxtri-14)ā xšāθrapāvā abiy avam avaθāšai y aθahām paraidiy ava-15)m kāram jadiy hya manā naiy gauhatai y pasāva Dādaršiš hadā k-16)ārā ašiyava hamaranam akunauš hadā Mārgavaibiš³ Auramazd-17)āmāiy upastām abara vašnā Auramazdāha kāra hya manā avam kāram 18)tyam hamīθiyam ajaⁿ vasiy Āθiyādiyahya māhyā XXIII rauceabi-19)š θakatā āhaⁿ avaθāšām hamaranam kartam

4. θātiy Dārayavau-20)š xšāyaθiya pasāva dahyāuš manā abava ima tyā ma-21)nā kartam Bāxtriyyā

5. θātiy Dārayavauš xšāya-22)θiya I martiya Vahyazdāta nāma Tāravā nāma vardanam 23)Yautiyā nāmā dahyāuš Pārsaiy avadāl adāraya ha-24)uv duvitīyama⁴ udapatatā Pārsaiy kārahayā avaθā 25)aθaha adam Bardiya amiy hya Kūravā puθ'a pasāva 26)kāra Pārsa hya v'θāpatiy hacā yadāyā fratarta⁵ ha-27)uv hacāma hamīθiyā abava abiy avam Vahyazdāta-28)m ašiyava hauv xšāyaθiya abava Pārsaiy

6. θā-29)tiy Dārayavauš xšāyaθiya pasāva adam kāram Pārsa-30)m utā Mādam frāišayam hya upā mām āha Artavard-31)iya nāma Pārsa manā baⁿdaka avamīšām maθištām aku-32)navam hya aniyā kāra Pārsa pasā manā ašiyava Mā-33)dam pasāva Artavar-diya hadā kārā ašiyava Pārsam 34)yāθā Pārsam parārasa Raxā nāma vardanam Pārsaiy a-35)vadā hauv Vahyazdāta hya Bardiya agaubaṭā āiš⁶ 36)hadā kārā patiš Artavardiyyam hamaranam cartanai y pas-37)āva hamaranam akunavaⁿ Auramazdāmāiy upastām abara va-38)šnā Auramazdāha kāra hya manā avam kāram tyam Vahya-39)zdātahya ajaⁿ vasiy Θūrvāharahya māhyā XII rauceabiš θaka-40)tā āhaⁿ avaθāšām hamaranam kartam

¹θakatam, KT. See voc.

²hamīθiyā, KT. Wrongly hašitiyā, ed.

³mārgavaibiš, KT. Wrongly mārgayaibiš, ed.

⁴duvitīyama, Bartholomae. duvitīyam, ed.

⁵yadāyā fratarta, KT. ya[u]dāyā fratarta, Foy. See voc.

⁶āišā, ed.

utterly; 1 day in the month Garmapada was completing its course—then the battle (was) fought by them.¹

2. Says Darius the king: Afterwards it became my province; this (is) what (was) done by me in Parthia.

3. Says Darius the king: There (is) a region Margiana by name; it became rebellious to me; one man Frâda, a Margian, him they made chief; afterwards I sent forth Dâdarshi by name, a Persian, my subject, satrap in Bactria against him; thus I said to him; go, smite that army which does not call itself mine; afterwards Dâdarshi with the army went away (and) engaged in battle with the Margians; Ahura Mazda bore me aid; by the grace of Ahura Mazda my army smote that rebellious army utterly; 23 days in the month Âθriyâdiya were completing their course—then the battle (was) fought by them.²

4. Says Darius the king: Afterwards it became my province; this (is) what (was) done by me in Bactria.

5. Says Darius the king: One man Vahyazdata by name; there (is) a town Târavâ by name; there (is) a region Yautiâ by name in Persia—here he dwelt; he was the second to rise against me in Persia; thus he said to the people; I am Bardiya the son of Cyrus; afterwards the Persian army which (was) in the palace cast aside their loyalty; they became estranged from me (and) went over to that Vahyazdata; he became king in Persia.

6. Says Darius the king: Afterwards I sent forth the Persian and the Median army which was by me; Artavardiya by name, a Persian, my subject, him I made chief of them; the rest of the Persian army went with me to Media; afterwards Artavardiya with the army went to Persia; when he came to Persia—there (is) a town Rakha by name in Persia—here this Vahyazdata who called himself Bardiya went with (his) army against Artavardiya to engage in battle; afterwards they engaged in battle; Ahura Mazda bore me aid; by the grace of Ahura Mazda my army smote that army of Vahyazdata utterly; 12 days in the

¹ Bab. version; *he slew six (?) thousand five hundred and seventy and took four thousand one hundred and ninety-two prisoners.*

² Bab version; *he slew fifty-five thousand (sic!) two hundred and + + three and took six thousand five hundred and seventy-two prisoners.* The Koldewey fragment reads; *six thousand nine hundred and seventy, + + + prisoners.*

7. *θātiy Dārayavaus xšāyaθi-41)ya pasāva hauv Vahyazdāta hadā kamnaibiš asabāribiš a-42)muθa ašiyava Paišiyāuvādām hacā avadaša kāram āyasa-43)tā¹ hyāparam āiš² patiš Artavardiyam hamaranam cartana-44)iy Parga³ nāma kaufa avadā hamaranam akunavaⁿ Auramazdāma-45)iy upastām abara vašnā Auramazdāha kāra hya manā ava-46)m kāram tyam Vahyazdātahya ajaⁿ vasiy Garmapadahya māh-47)yā V raucabīš θakatā āhaⁿ avaθūšām hamaranam kartam utā ava-48)m Vahyazdātam agarbāyaⁿ utā marliyā tyaišaiy fratam-49)ā anušiyā āhaⁿta⁴ agarbāyaⁿ*

8. *θātiy Dārayavaus xš-50)āyaθiya pasāva adam avam Vahyazdātam utā martiyā 51)tyaišaiy fratamā anušiyā āhaⁿta⁴ Uvādaicaya nāma var-52)danam Pārsaiy avadašiš uzmayāpatiy akunavam*

9. *θā-53)tiy Dārayavaus xšāyaθiya ima tya manā kartam Pārsaiy*

10. *54)θātiy Dārayavaus xšāyaθiya hauv Vahyazdāta hya Bardiya 55)agaubatā⁵ hauv kāram frāišaya Harauvatim Vivāna 56)nāma Pārsa manā haⁿdaka Harauvatīyā xšāθⁿapāvā abiy ava-57)m utāšām I martiyam maθīštam akunavaus avaθūšām a-58)θaha parnitā Vivānam jatā utā avam kāram hya Dāraya-59)vahauš xšāyaθiyahyā gauibatai y pasāva hauv kāra ašiya-60)va tyam Vahyazdāta frāišaya abiy Vivānam hamaranam cartanaiy K-61)āp-išakāniš nāmā didā avadā hamaranam akunavaⁿ Auramazdāmai-62)y upastām abara vašnā Auramazdāha kāra hya manā avam kāram tya-63)m hamīθⁿiyam ajaⁿ vasiy Anāmakahya māhyā XIII raucabīš θakatā āhaⁿ a-64)vaθūšām hamaranam kartam*

11. *θātiy Dārayavaus xšāyaθiya patiy h-65)yāparam hamīθⁿiyā haⁿgmatā paraitā patiš Vivānam hamaranam cartana-66)iy Gaⁿdum(?)ava⁶ nāmā dāhyāuš avadā hamaranam akunavaⁿ Auramazdāma-67)iy upastām abara⁷ vašnā Auramazdāha kāra hya manā avam kāram t-68)yam hamīθⁿiyam ajaⁿ vasiy Viya[x]nahya māhyā VII raucabīš θakatā 69)āhaⁿ avaθūšām hamaranam kartam*

12. *θātiy Dārayavaus xšāyaθiya 70)pasāva hauv mart[iya] hya avahyā kīrahya maθ[išta ā]ha tyam Va-71)hyazdāta frāišaya abiy*

¹āyasatā, Bartholomae. āyastā, ed., KT.

²āiša, ed.

³paraga, KT, ed.

⁴āhaⁿta, KT as Rawlinson; certainly not a "schreibfehler Rawlinsons."

⁵agauratā, text, stone-cutter's blunder.

⁶gaⁿdutava, KT. gaⁿdumava, Justi.

⁷arⁿrā, text, stone-cutter's blunder for abara.

month Thūrvāhara were completing their course—then the battle (was) fought by them.

7. Says Darius the king: Afterwards this Vahyazdata with few horsemen fled (and) went to Paishiyāuvada; from thence he took an army (and) again went against Artavardiya to engage in battle; there (is) a mountain Parga by name—here they engaged in battle; Ahura Mazda gave me aid; by the grace of Ahura Mazda my army smote that army of Vahyazdata utterly; 5 days in the month Garmapada were completing their course—then the battle (was) fought by them and they seized that Vahyazdāta and what men were his foremost allies they seized.

8. Says Darius the king: Afterwards—there (is) a town in Persia Uvādaicaya by name—here, that Vahyazdāta and what men were his foremost allies, them I put on the cross.

9. Says Darius the king: This (is) what (was) done by me in Persia.

10. Says Darius the king: This Vahyazdāta, who called himself Bardiya, he sent forth an army to Arachosia—there (was) Vivāna by name, a Persian, my subject, satrap in Arachosia—against him (he sent an army) and one man he made chief of them; thus he said to them; go, smite Vivāna and that army which calls itself of Darius the king; afterwards this army, which Vahyazdata sent forth, went against Vivāna to engage in battle; there (is) a stronghold Kāpishakāni by name—here they engaged in battle; Ahura Mazda bore me aid; by the grace of Ahura Mazda my army smote that rebellious army utterly; 13 days in the month Anāmaka were completing their course—then the battle (was) fought by them.

11. Says Darius the king: Again the rebels came together (and) went against Vivāna to engage in battle; there (is) a region Ga(n)dum(?)ava by name—here they engaged in battle; Ahura Mazda bore me aid; by the grace of Ahura Mazda my army smote that rebellious army utterly; 7 days in the month Vi-yakhna were completing their course—then the battle (was) fought by them.

12. Says Darius the king: Afterwards this man, who was chief of that army which Vahyazdata sent against Vivāna, he fled with a few horsemen (and) went away—there (is) a stronghold Arshada by name in Arachosia—he went thereby; afterwards Vivāna with an army went in pursuit of them; here he seized him and what men were his foremost allies he slew.

Vivānam hauv am[uθa¹] ha]dā kamnaib-72)iš asabāribiš ašiyava Aršādā nāmā didā [Ha]rauvatiyā a-73)vaparā² atiyāiš³ pasāva Vivāna hadā kārā nipadi[y] t[ya]iy⁴ ašiya-74)va avadāsim agarbāya u[t]ā martiyā tyaišaiy fratamā anušiyā 75)āhaⁿtā avājaⁿ

13. Өātiy Dārayavaus xšāyaθiya pasāva dāhyāuš ma-76)nā abava ima tyā manā kartam Harauvatiyā

14. Өātiy Dārayavaus xšā-77)yaθiya yātā adam Pārsai[y] u[t]ā Mādaiy āham patiy duvitīyam 78)Bābiruviyā hamīθriyā abavaⁿ hacāma I martiya Arxa nāma [Arm]ini-79)ya Halditahya puθ'a hauv udapatatā Bābirauv Dubāla nāmā [da]hyā-80)uš hacā avadaša hauv [k]ārahayā avaθā adurujya adam Nabukud-81)racara amiy Nabunaitahya puθ'a pasāva kāra Bābiruviya hacāma ha-82)miθriyā abava abi yavam Arxam ašiyava Bābirum hauv agarbāyat-83)ā hauv xšāyaθiya abava Bābirauv

15. Өātiy Dā[rayava]u[š xšāyaθi-84)ya pasāva adam kāram frāišayam Bābirum Viⁿdafar[nā] nāma Pā[rsa] manā 85)baⁿdaka avamšām maθištam akunavam avaθišām aθaham para[itā ava]m kāram 86)Bābiruvi[ya]m⁵ jatā hya manā naiy [ga]ubātaiy⁶ pasāva [V]iⁿda[farn]ā hadā kār-87)ā ašiyava Bābirum Auramaz-dāmai y upast[ām] a[bara] vašnā Auramaz-88)dāha Viⁿda[far]nā Bābiruvi[y]ā ajaⁿ⁷ utā [bastā anaya]⁸ + + + + + + māhyā XXII ra-89)ucabiš [θaka]tā āhaⁿ avaθū avam A[r]xam hya Nabuku]dracara a-90)gauba[tā⁹ ut]ā martiyā tyā i + + + nuši + + + + + 91)+ + + + + [hauv Arxa u]tā [mart]iyā t[yaišaiy f]rata[m]ā a[n]-92)[u]ši[y]ā āhaⁿtā Bābira[u]v [uzmay]āpatiy akariyaⁿtā¹⁰

Col. 4.

1. 1) Өātiy Dūraya[vauš] xšāyaθiya ima t-2)ya manā kartam [Bābirau]v

¹ am[uθa], KT. Wrongly maθ[išta], ed.

² avaparā, KT.

³ atiyā[i]ša, ed. See voc.

⁴ t[ya]iy, KT. See voc.

⁵ bābiruvi[ya]m, KT. Wrongly bābirauv, ed.

⁶ [ga]ubātaiy, KT. [ga]ubataiy, ed.

⁷ bābiruvi[y]ā ajaⁿ, KT. Wrongly bābirum agarbāya, ed.

⁸ [bastā anaya], Tolman.

⁹ ll. 90-91, a-90)gauba[tā ut]ā martiyā tyai[šaiy fratamā a]nušiyā [šha-
tā agarbāya pa]-91)sāva [niya]štāyam, Weissbach. See voc. s. v. kar.

¹⁰ akariyaⁿtā, Bartholomae, WB^u. asariyatā, KT. ākariyaⁿtām, WB^u. See voc.

13. Says Darius the king: Afterwards the province became mine; this (is) what (was) done by me in Arachosia.

14. Says Darius the king: When I was in Persia and in Media, a second time the Babylonians became estranged from me; one man, Arkha by name, an Armenian son of Haldita, he rose up in Babylon; there (is) a region, Dubala by name—from here he thus lied to the people; I am Nebuchadrezzar, the son of Nabû-na'îd; afterwards the Babylonian people became estranged from me (and) went over to that Arkha; he seized Babylon; he became king in Babylon.

15. Says Darius the king: Afterwards I sent forth my army to Babylon; Intaphernes by name, a Persian, my subject, him I made chief of them; thus I said to them; go, smite that Babylonian army which does not call itself mine; afterwards Intaphernes with an army went to Babylon; Ahura Mazda bore me aid; by the grace of Ahura Mazda Intaphernes smote the Babylonians; and [he led them bound to me]; 22 days in the month + + + +¹ were completing their course—then that Arkha, who called himself Nebuchadrezzar, and the men who [were his foremost allies they seized and bound];² [this Arkha] and what men were his foremost allies were put on the cross at Babylon.

Col. 4.

1. Says Darius the king: This (is) what was done by me in Babylon.

2. Says Darius the king: This (is) what I did; by the grace of Ahura Mazda in the same year³ after that I became king I

¹ The Elam. version gives the month Markazanash.

² Supplied from Elam. version; see voc. akariyaptā, s. v. kar.

³ Weissbach's interpretation (see voc. s. v. ḡard) is very probable, yet I would note the following objections: 1)The lacuna before Bab. MUANNA fits gab-bi, *all*, very well; cf. Oppert's old interpretation, *dans toute l'anne, toujours, dans toute ma vie*, to which I would add Turfan MSS. hav-sâr, *eius modi*. So KT, *always*. 2)The omission of the det. AN (which invariably occurs in expressions of time) from the corresponding Elam. phrase. 3)The congestion of all these recorded events in one year. Weissbach in a personal letter to me (quoted in voc.) would avoid this difficulty by supposing that Darius' words are not literally true here; that the rebellions broke out in one and the same year but putting them down required a longer time, a difficult explanation when we read the express words of the king who is recording what *he*, not others, accomplished.

2. *θātiy D-3)ārayavaus xš[āyaθī]ya ima tyā adam akuna-4)vam vašnā Aura[mazd]āha¹ hamahyāyā θar-5)da pasāva yaθā x[šāyaθīya] abavam XIX hamaran-6)ā akunavam vašn[ā Aura]mazdāha adamšim² a-7)janam utā IX xš[āyaθīy]ā agarbāyam I Gaumāta 8)nāma maguš āha [hauv ad]jurujīya avaθā aθaha adam 9)Bardiya amiy [hya Kū]rauš puθrā hauv Pārsam ha-10)miθriyam akunauš I Āθījna nāma Uvajiya hauv adu-11)rujiya avaθā a[θaha adam] xšāyaθīya amiy Uvajaiy 12)hauv Uvajam ha[miθriy]m akunauš [ma]nā [I Na]di^atabaira n-13)āma Bābiruvīya hauv adurujīya avaθā aθaha 14)adam Nabukudra[cara amiy] hya Nabunaitahya puθrā 15)hauv Bābirum [hami]θriyam akunauš I Martiya nā-16)ma Pārsa hauv [ad]u[r]ujīya avaθā aθaha adam Imani-17)s amiy Uvajai[y xšāyaθīya] hauv Uvajam hamiθriy-18)m akunauš I Fravar[t]ijs nāma Māda hauv adurujīya 19)avaθā aθaha a[da]m [X]ša[θr]ita amiy Uvaxštrahya taumāy-20)ā hauv Mādam [hamiθriyam] akunauš I Ciθ'a^ataxma nāma Asa-21)gartiya hauv [adu]rujiya avaθā aθaha adam xšāyaθ-22)iya amiy Asaga[rtaiy] Uvaxštrahya taumāyā hauv 23)Asagartam hamiθri[yam] akunauš I Frāda nāma 24)Mārgava hauv a[d]u[r]ujīya avaθā aθaha adam 25)xšāyaθīya a[miy Mar]gauv hauv Margum hamiθri-26)yam akunauš [I Vahya]zdāta nāma Pārsa hauv a-27)durujīya avaθā aθaha] adam Bardiya amiy hya Kū-28)rauš puθrā ha[uv Pār]sam hamiθriyam akunauš I Ar-29)xa nāma Armin[iya hauv] adurujīya avaθā aθaha adam Nab-30)ukudracara amiy [hya Nabu]naitahya puθrā hauv Bābirum ham-31)iθriyam akunauš*

3. *θā[t]iyy Dārayavaus xšāyaθīya imaiy 32)IX xšāyaθīyā [ada]m agarbāyam a^atar imā hamaranā*

4. 33)θātiy Dāraya[vauš xšā]yaθīya dahyāva imā tyā hamiθriy-34)ā abava^a drauga di[š hamiθriy]ā akunauš tyā imaiy kāram adur-35)ujiyašā^a pasāva di[š Auramaz]dā manā dastayā akunauš yaθā mām k-36)āma avaθā di[š akunavam]

5. *θātiy Dārayavaus xšāyaθī-37)ya tuvam kā x[šāyaθīya h]ya aparam³ āhy⁴ hacā draugā darśam 38)patipayauvā mart[iya hya drau]jana ahatiy avam ufraštam⁵ parsā ye-39)diy avaθā man[iyā-hay]⁶ dahyāušmayi duruvā ahati-40)y*

¹aura[mazd]āha, WB.^a a[uramazdāha] āha, ed.

²adamšim, KT. Wrongly adamšām, ed.

³apara-ma, Bartholomae. See voc.

⁴āhy, ed., KT., wrongly in all places. See voc.

⁵ufraštam, KT. See voc.

⁶ma[niyāhy], ed.

engaged in 19 battles; by the grace of Ahura Mazda I waged them and I seized 9 kings; there was one, Gaumata by name, a Magian; he lied; thus he said; I am Bardiya the son of Cyrus; he made Persia rebellious; there (was) one, Āθrina by name, a Susian; he lied; thus he said; I am king in Susiana; he made Susiana rebellious to me; there (was) one, Nidintu-Bēl by name, a Babylonian; he lied; thus he said; I am Nebuchadrezzar the son of Nabū-na'īd; he made Babylon rebellious; there (was) one, Martiya by name, a Persian; he lied; thus he said; I am Imanish, king in Susiana; he made Susiana rebellious; there (was) one, Phraortes by name, a Mede; he lied; thus he said; I am Khshathrita, of the family of Cyaxares; he made Media rebellious; there (was) one, Ciθra(n)takhma by name, in Sagartia; he lied; thus he said; I am king in Sagartia, of the family of Cyaxares; he made Sagartia rebellious; there (was) one, Frāda by name, a Margian; he lied; thus he said; I am king in Margiana; he made Margiana rebellious; there (was) one, Vahyazdāta by name, a Persian; he lied; thus he said; I am Bardiya the son of Cyrus; he made Persia rebellious; there (was) one, Arkha by name, an Armenian; he lied; thus he said; I am Nebuchadrezzar the son of Nabū-na'īd; he made Babylon rebellious.

3. Says Darius the king: These 9 kings I seized within these battles.

4. Says Darius the king: These (are) the provinces which became rebellious; the Lie made them rebellious so that these deceived the people; afterwards Ahura Mazda gave them into my hand; as was my will so [I did] unto them.

5. Says Darius the king: O thou who shalt be king in the future, protect thyself strongly from Deceit; whatever man shall be a deceiver,¹ him well punished, punish, if thus thou shalt think "may my country be secure."

6. Says Darius the king: This (is) what I did; by the grace of Ahura Mazda I did (it) in the same year; O thou who shalt examine this inscription in the future, let it convince thee² (as to) what (was) done by me; regard it not as lies.

7. Says Darius the king: Ahura Mazda is my surety that this (is) true (and) not false (which) I did in the same year.

¹Cf. Turfan MSS., drōzanty.

²Cf. Turfan MSS., nē varovād, *is not believed*; par varnū, *by belief*, Neutest. Bruchstücke in soghdischer Sprache.

6. *θātiy Dā[raya]va[uš] xšāyaθiya ima tya adam akunavam 41)vašnā Auramazdāha [ha]ma[h]yāyā θarda akunavam tuvam kā hya 42)aparam imām dipi[m] patiparsāhy tya manā kartam varnavatām 43)θuvām mātya [drauj]iyāhy¹*

7. *θātiy Dārayavaus xšā-44)yaθiya Auramazd[ām upāva]rtaiy² yaθā ima hašiyam naiy duru-45)xtam adam akuna[vam hama]hyāyā θarda*

8. *θātiy Dārayavaus xšāya-46)θiya vašnā Aura[mazdāha ap]imaiy aniyašciy vasiy astiy karta-47)m ava ahyāyā d[i]p[iy]ā naiy nipištam avahyarādiy naiy n-48)ipištam māt[ya hya apa]ram imām dipim patiparsātiy avah-49)yā paruv θa[dayā³ tya] manā kartam naiš[im] ima⁴ varnavātaiy d-50)uruxtam maniyā[taiy]⁵*

9. *θātiy Dārayavaus xšāyaθiya tyaiy 51)paruvā xšāyaθ[iyā y]ātā āhaⁿ avaišām avā naiy astiy kar-52)tam yaθā manā va[šnā] Auramazdāha hamahyāyā θarda kartam*

10. *θā-53)tiy Dārayavaus x[šā]yaθiya nūram⁶ θuvām varnavatām tya man-54)ā kartam avaθā kā[rahyā θ]ā[hy avahya]rādiy⁷ mā apagaudaya yadiy imām 55)haⁿdugām naiy [a]pa[gau]da[yāh]y kūrahya θīhy Auramazdā θuvām 56)dauštā bīyā utā[taiy] taumā vasiy bīyā utā dargam jīvā*

11. *57)θātiy Dārayavaus [xšāya]θiya yadiy imām haⁿdugām apagaudayā-58)hy naiy θīhy [k]āra[hyā] Auramazdātay jatā bīyā utātaiy taum-59)ā mā bīyā*

12. *θātiy Dārayavaus xšāyaθiya ima tya adam akunavam 60)hamahyāyā θarda [vašnā] Auramazdāha akunavam Auramazdāmaiay upas-61)tām abara utā an[iyāha ba]gāha tyaiy haⁿtiy*

13. *θātiy Dārayavaus-62)š xšāyaθiya avah[ya]rā[diy] Auramazdā upastām abara utā ani-63)yāha bagāha tyai[y haⁿtiy yaθā] naiy arai[ka] āham naiy draujana āham na-64)iy zūrakara āham*

¹[drauj]iyāhy, Bartholomae. [duruj]iyāhy, KT, WBⁿ. [duruxtam man]iyāhy, ed.

²Dittography for auramazd[ām upāva]rtaiy, Tolman. See voc. auramazd^a + + + + rtaiyiya, KT. auramaz[diya] taiyiya, WB. auramazd[ā] va]rtiyaiy, Bartholomae.

³θadāyā, Bartholomae. θad^a + +, Jn. θā[dutiy], KT. See voc.

⁴naiš[im] ima, Tolman. naiš[aiy] ima, Weissbach. naiš + + im, KT.

⁵maniy[ātiy], ed.

⁶nuram, KT, Jn. + + + nuram, ed. wrongly.

⁷sā + + + d + + i + + ādiy, KT. kā[rahyā θ]ā[hy avahya]rādiy, Tolman.

8. Says Darius the king: By the grace of Ahura Mazda much else (was) done by me that (is) not written¹ on this inscription; for this reason it (is) not written lest whoever shall examine this inscription in the future, to him what has been done by me should seem too much; and it should not convince him, but he should think (it) false.

9. Says Darius the king: Who were the former kings, while they lived, by these nothing (was) thus done as (was) done by me through the grace of Ahura Mazda in the same year.

10. Says Darius the king: Now let it convince thee (as to) what (was) done by me; thus [tell it to the people];² do not conceal (it); if thou shalt not conceal this record (but) tell (it) to the people, may Ahura Mazda be a friend to thee and may there be unto thee a family abundantly and mayest thou live long.

11. Says Darius the king: If thou shalt conceal this record (and) not tell (it) to the people, may Ahura Mazda be a smiter unto thee and may there not be unto thee a family.

12. Says Darius the king: This (is) what I did in the same year; by the grace of Ahura Mazda I did (it); Ahura Mazda bore me aid and the other gods which are.

13. Says Darius the king: For this reason Ahura Mazda bore me aid and the other gods which are, because I was not an enemy, I was not a deceiver, I was not a wrong-doer, neither I nor my family; according to rectitude [I ruled] nor against the slave(?) nor the lowly(?) did I exercise oppression;³ the man who helped my house, him well esteemed, I esteemed; (the man) who would destroy it, him well punished, I punished.

14. Says Darius the king: O thou who shalt be king in the future, whatever man shall be a deceiver or whoever shall be a

¹ Cf. n̄pis, *write*, Neustest. Brückstücke in soghdischer Sprache, Müller, SBAW, 1907; New Pers. n̄v̄sād.

² I would read avaθā kā[rahya θ]ā[hy avahya]rādiy, *tell it thus to the people; for this reason*, which can fit the few traces of characters on the rock. Since KT do not give the extent of the lacuna, I feel some doubt whether the space justifies the supplement of the last word. KT however read the Elam. as hu[pentukkime], *wherefore*. I would add that my reading is in full accord with Weissbach's emendation of the Bab. version, u amat kit-tum a-na u-ku ki-[bi?], *and declare(?) the true record to the people*, ZDMG, 61, 729.

³ See voc. s. v. + + + t̄n̄uv̄t̄m̄*

[naiy a]da[m na]jimaiy taumā upariy arštām¹ upariy-65)[axša-yaiy]² naiy šakauri[m³ naiy] + + t⁴n⁵uv⁶t⁷m⁸ zūra akunavam martiya hya hamata-66)xšatā manā v⁹i[yā a]vam ubartam a[ba]ram hya viyanā[sa]ya¹⁰ avam ufrasta-67)m aparsam

14. θātiy Dārayavaus xšāyaθiya tuvam [kā] xšāyaθiya 68)hya aparam⁶ āhy martiya [hya] draujana ahatiy hyavā [zū]rakara₊₊⁷ ahat-69)iy avaiy mā dauštā [biy]ā⁸ ufraštādiy parsā

15. θātiy Dāra-70)yavaus xšāyaθiya [tu]vam kā hya aparam imām dipim vaināhy ty-71)ām adam niyapi[sa]m [i]maivā patikarā mātya vikanāhy⁹ yāvā d^a(?)-72)t^as^a(?)¹⁰ āhy avaθāštā¹¹ pari[ba]rā¹²

16. θātiy Dārayavaus xšāyaθiya ya-73)[diy] imām di[pim] vainā[hy] imaivā patikarā naiydiš vikanāhy⁹ utā-74)taiy yāvā taumā [ahatiy] paribarāh(i)diš¹³ Auramazdā θuvām dauštā bīy-75)ā utātaiy tau[mā] vasiy bī[y]ā utā dargam jīvā utā tyā kunavāhy 76)avataiy Auramazdā [ukarta]m¹⁴ kunautuv

17. θātiy Dārayavaus xšā-77)yaθiya yadiy im[ā]m dipim i-maivā patikarā vaināhy vikanāh(i)diš¹⁵ ut-78)ātaiy yāvā tau[mā] ahati[y]naiydiš paribarāhy¹⁶ Auramazdātaiy jatā b-79)īyā utātaiy taumā[mā] bīyā] utā tyā kunavāhy avataiy Auramazd-80)ā nikā^atuv

18. θātiy Dā[ra]yavaus xšāyaθiya imaiy martiyā tyaiy 81)adakaiy avadā [ā]ha^atā yātā adam Gaumātam tyam magum avājanam 82)hya Bardiya aga[uba]tā adakai[y] imaiy martiyā hamataxšātā anušiyā man-83)ā Vi^adafarnā nā[ma] Vā[ya]sp[āra]hyā puθra Pār[sa U]tā[na n]āma θuxrali[y]ā 84)[puθ'a] Pārsa[Gaubr]u-

¹ arštām, Foy, Jn., KT. See voc.

² upariy[āyam], ed., upariy[axšayaiy], Tolman. See voc.

³ Šakauri[m³], KT. Šakauri(?)[m³], Jn. See voc.

⁴ t⁴n⁵uv⁶t⁷m⁸, KT. m⁴n⁵uv⁶t⁷m⁸, Jn. See voc.

⁵ viyanā[sa]ya, KT. viyanā[θa]ya, Foy.

⁶ apara-ma, Bartholomae.

⁷[zu]rakara, KT, Müller, Foy. See voc.

⁸[biy]ā (Opt. 2 sg.), Tolman, Weissbach. + + + &, KT.

⁹ vikanāhy, Jn. visanāhy, KT. See voc.

¹⁰ da(?)tas(?) ahy, KT. āmāta āhy, Tolman. tava ahy, Hoffmann-Kutschke.

¹¹ avadā ūštā, Hoffmann-Kutschke.

¹² pari[ba]rā, KT. Wrongly parikarā, ed. See voc.

¹³ wrongly parikarāh[i]diš, ed.

¹⁴ [ukarta]m, Tolman. [vazarka]m, Oppert, Foy. See voc.

¹⁵ vikanāh[i]diš, Jn. visanāhadīš, KT.

¹⁶ wrongly parikarāhy, ed.

wrong-doer (be) not a friend to these; punish (them) with severe punishment.

15. Says Darius the king: O thou who shalt see this inscription in the future which I have written or these sculptures, thou shalt not destroy (them) as long as thou shalt be powerful⁽¹⁾; thus thou shalt guard them.

16. Says Darius the king: If thou shalt see this inscription or these sculptures (and) shalt not destroy them and shalt guard them as long as thy family¹ shall be, may Ahura Mazda be a friend to thee and may there be unto thee a family abundantly and mayest thou live long and whatever thou shalt do, this for thee (let) Ahura Mazda make [successful].

17. Says Darius the king: If thou shalt see this inscription or these sculptures (and) shalt destroy them and shalt not guard them as long as thy family shall be, may Ahura Mazda be a smiter unto thee and may there not be unto thee a family and whatever thou shalt do, this let Ahura Mazda destroy for thee.

18. Says Darius the king: These (are) the men who were there then when I slew Gaumata the Magian, who called himself Bardiya; then these men coöperated as my allies; Intaphernes by name, the son of Vāyaspārā, a Persian; Otanes by name, the son of Thukhra, a Persian; Gobryas by name, the son of Mardonius, a Persian; Hydarnes by name, the son of Bagabigna, a Persian; Megabyzus by name, the son of Datuhya, a Persian; Ardumanish by name, the son of Vahauka, a Persian.

19. Says Darius the king: O thou who shalt be king in the future, preserve [the family of] these men.

20. Says Darius the king: By the grace of Ahura Mazda this inscription + + + + which I made + + + + + + + I have written; this inscription + + + me afterwards the inscription + + + + throughout the provinces + the people.²

¹ Here and in the following section Bartholomae renders taumā, by power (i. e. as long as will be possible), connecting the word with the root *tu, to be strong, Av. tu. Cf. Foy. KZ. 35, 47; WZKM. 24, 288; Bang. ZDMG. 43, 533; Reichelt, KZ. 39, 74. The Elam. translates the word by patta, which Foy. interprets possibility. See voc. s. v. tauman.

² For Hoffmann-Kutschke's interpretation of Elam. version (Bh. L.) cf. Or. Lit. Ztg., Sept., 1906; also Jensen, ZDMG, 55.

va nāma Marduniyahya [puθra] [P]ārsa [Vi]darna nāma Ba-
85)g[ā]bignah[yā p]uθra Pārsa Ba[gab]uxšā nāma [Dātu]hyahyā
puθra Pārsa 86)Ar[duma]n[iš nāma] Vahau[kahya p]uθra Pārsa

19. θātiy Dārayavauš xšāyaθ-87)iya tuvam [kā] xšāya[θ]iya
hya aparam¹ āhy tyām imaišām martiyā u-88)+ + + + + imām
+ + + ā + + + + par[ibar]ā²

20. θātiy Dārayavauš xšāyaθiya vašnā [A]u-89)[ramaz]dā[ha]
i[yam] dipi + + + + + [ty]ām³ akunavam + + tišam a + + ā + + t +
avast-90)[ā]ya[m] + + + + + āxar + + + + [niyap]išam iya [d]ipi + + +
nam aθahavaja + + + + iš + + + + + ādā 91)+ + + + + m utā + + + + i
+ + i + + + ā + + + taiy + + + + ya + i + iyā mā[m] pasāva ima
d-92)ipi + + + ima + + + āvatā + + + + + + + aⁿtar dāhyā[va
k]āra hama amaxamatā⁴

Col. 5.

1. 1)θāt[iy D]ārayava[uš x]šāyaθiya 2)ima t[ya ada]m aku[navam]_{+ + +} tiya a + + -3)mca θ[itiyām]⁵ θardam + + [pasāva ya]θā
xšāya-4)θiya [abavam U]vaja [nāmā da]hyauš hau-5)v ha-
[cāma hamīθiya] abava [I martiya] + mamaita nāma U-6)vaji[ya
avam maθ]išta[m akunavaⁿ]tā pasāva ada-7)m kā[ram frāiša]yam
U[vajam I martiya] Gaubruva 8)nānia [Pārsa manā] baⁿdaka
[avamšām] maθištām aku-9)navam pa[sāva hauv Gau]bruva [hadā
kār]ā ašiyava 10)Uvajam [hamaranam a]kuna[uš hadā] Uvajiyai-
biš⁶ pas-11)āva Ga[ubr]uva + + + + + [av]ājaⁿ utā daiy⁷ marda
12)utā [tyamšām]⁸ maθ[ištām] agarbāya anaya abi-13)y mā[m
utāši]m ada[m avā]janam pasāva dāhyā-14)uš [manā abava]

2. θāt[iy Dā]rayavauš xšāyaθi-15)ya a[dakaiy Uvaj]iyā [atar-

¹apara-ma, Bartholomae. See voc.

²tyām imaišām martiyānā-88)m taumām [ubart]ā[m] par[ibar]ā, Weissbach.

³[ariy]ām, WB^u.

⁴[k]āra hama amaxahyatā, Weissbach. See voc. ll. 88-90 are supposed to correspond to Elam. Bh.L. referring to duplicate copies sent to all lands. Cf. fragment BE. 8627 found by Dr. Koldewey at Babylon = Bh. 55-58; 69-72.

⁵θ[itiyām], WB^u., better read θ[itiyām]. KT record traces of first character as θ or p; the latter might be initial of Persian word for *fifth*.

⁶uvajiyabiš, KT. hamīθiyaibiš, ed. wrongly

⁷utā daiy, KT. utā šiš, Tolman. utāšim, Foy.

⁸[tvamšām]. WB^u.

Col. 5.

1. Says Darius the king: This (is) what I did [in the third?] year [when I became] king; (there is) a province Susiana [by name]; this became estranged from me; [one man] + + + māmaita by name, a Susian, him they made chief; afterwards I sent forth (my) army to Susiana; [one man] Gobryas by name, [a Persian] my subject, [him] I made chief [of them]; afterwards this Gobryas with an army went to Susiana; he engaged in [battle] with the Susians; afterwards Gobryas smote + + + and annihilated them (?) and seized their chief and brought him to me and I slew him; afterwards the province [became mine].

2. Says Darius the king: Then the Susians [feared] and Ahura Mazda gave them [into my hand]; I offered thanks; by the grace of Ahura Mazda, as was my will, thus I did unto them.

3. Says Darius the king: Whoever shall worship Ahura Mazda, as long as [his family] shall be, and life + + + + +

4. Says Darius the king: With (my) army I went to Scythia; unto Scythia + + + + the Tigris¹ + + + + + + + + + unto the sea + + + I crossed in rafts (?); the Scythians I smote; one part I seized [and they were brought] bound to me and [I slew] them; + + + Sku(n)kha by name, him I seized + + + there another I made chief as was my will; afterwards the province became mine.

5. Says Darius the king: + + + + + not Ahura Mazda + + + I gave thanks to Ahura Mazda; by the grace of Ahura Mazda, as was my [will, thus] I did unto them.

6. Says Darius the king: [Whoever] unto Ahura Mazda shall give worship [as long as his family shall be] + + +

Bh. a.

Persian and Elamite over the figure of king Darius; Babylonian wanting.

1. I (am) Darius, the great king, king of kings, king in Persia, king of the countries, the son of Hystaspes, the grandson of Arsames, the Achaemenide.

¹ KT's record, sakām, makes hardly possible Foy's attractive supplement; see voc. s. v. tigrā.

saⁿ]¹ utā[ś]ām Aurama-16)zdā [manā dastayā] a[kunauš] ayadaiy
vaśnā A-17)urama[zdāha yaθā] mā[m kāma āha ava]θādiš aku-
navam

3. 18)θ[ātiy Dāraya]vauš [xšāyaθ]iya hya Auramazdā-19)m
ya[dātaiy]² yā[vā taumā a]hatiy utā jīvah-20)yā + + + + + + + +
yā +

4. [θāti]y Dārayavaus x̄-21)āya[θiya hadā kār]ā Sa[kām³ adam
aš]iyavam abiy Sak-22)ām + + + + + + + i + + + + + m Tigrām
b⁴r^at^a-23)y⁴ + + + + + + + + + + + iya abiy draya⁵ a-24)vā
+ + + + + + + ā h + + + + + ā pisā viyatara-25)yam + + + + + + +
Sak[ā av]ajanam⁶ aniyam aga-26)rb[āyam + + + + ba]sta [anayatā
a]biy mām ut-27)āš[im avājanam] + + šn + + + + S[kuⁿ]xa nāma
avam aga-28)rb[āyam] + + + y + + + + + avadā aniyam maθ-
29)iš[tam ak]unavam ya[θā mām k]āma⁷ āha pasāva da-30)h[yāuš
ma]nā [aba]va

5. [θāti]y Dārayavauš xšāya-31)θi[ya] + + + + s ++ ā + + + + +
^{mā} naiy Aurumazd-32)ā + i + [A]ura[mazdām a]yadaiy⁸ vašnā
 Aurama-33)z[dāhu yaθā m]ām [kāma āha avaθādi]š akunavam

6. θāt-34)i[y Dārayavauš xš]ā[yaθiya hya] Auramazdām⁹
yadāta-35)i[y yāvā] t[au]mā ahatiy¹⁰ u]tā jīvahyā utā 36) + + +
+ + + + +

Bh., a.

1. 1) Adam Dārayavauš xśāyaθiya vazarka xśāya-2)θiya xśāya-
θiyānām xśāyaθiya Pārsaiy xś-3)āyaθiya dahyūnām V'śtāspa-
hyā puθra 4) Arśāmahyā napā Haxāmanis̄hiya

2. *θātiy Dāra-5)yavauš xṣāyaθiya manā pitā V¹stāspa V¹-6)stāspahyā pitā Arśāma Arśāmahyā pi-7)tā Ariyāramna Ariyā-ramnāhyā pitā 8)Cišpiš Cišpaiš pitā Haxāmanis*

3. 9) θ ātiy Dārayavauš xšāya θ iya avahya-10)rādiy vayam Haxā-

¹ [atarsaⁿ], KT.

² ya[dātaiy], Tolman.

³ [hadā kār]ā sa[kām], KT.

⁴sakā t[yaiy haumavargā utā tyaiy xaudā]m tigrām barāt[iy], Foy, but text confirmed by KT.

⁵daraya, KT. darayam, ed. wrongly. See voc.

⁶sakṣiyā avjājanam, KT.

⁷ ya + + + [n]āma, KT.

⁸ [a]ura[mazdām a]yadaiy, Tolman. ++ ura ++ [ā]yadaiy, WB^u.

⁹[hya] auramazdām, WB^m

¹⁰ [utā yāvā] t[aumā ahatiy], WBⁿ.

2. Says Darius the king: My father (is) Hystaspes; the father of Hystaspes (is) Arsames; the father of Arsames (is) Ariaramnes; the father of Ariaramnes (is) Teispes; the father of Teispes (is) Achaemenes.

3. Says Darius the king: Therefore we are called Achaemenides; from long ago we have been of ancient lineage; from long ago our family have been kings.

4. Says Darius the king: 8 of my family (there were) who were formerly kings; I am the ninth (9); long aforetime we are kings.

Bh. b.

Persian, Elamite, Babylonian under prostrate form.

This Gaumata the Magian lied; thus he said: I am Bardiya, the son of Cyrus; I am king.

Bh. c.

Persian, Elamite over first standing figure; Babylonian below.

This Āθrina lied; thus he said: I am king in Susiana.

Bh. d.

Persian, Elamite over second standing figure; Babylonian below.

This Nidintu-Bel lied; thus he said: I am Nebuchadrezzar, the son of Nabū-na'īd; I am king in Babylon.

Bh. e.

Elamite above third standing figure; Persian on the garment; Babylonian below.

This Phraortes lied; thus he said: I am Khshathrita of the family of Cyaxares; I am king in Media.

Bh. f.

Persian, Elamite above fourth standing figure; Babylonian below.

This Martiya lied; thus he said: I am Imanish, king in Susiana.

Bh. g.

Persian, Elamite above fifth standing figure; Babylonian below.

This Ciθra(n)takhma lied; thus he said: I am king in Sagartia, of the family of Cyaxares.

manišiyā θahyā-11)mahy hacā paruviyata ā[m]ātā 12)amahy
hacā paruviyata hyā amā-13)xam taumā xšāyaθiyā āha

4. θā-14)tiy Dārayavaus xšāyaθiya VIII ma-15)nā taumāyā
tyaiy paruva-16)m xšāyaθiyā āhaⁿ adam na-17)vama IX duvitā-
paranam¹ vayam x-18)xšāyaθiyā amahy

Bh. b.

1)Iyam Gaumā-2)ta hya maguš a-3)durujiya 4)avaθā aθaha
adam Ba-5)rdiya ami y hya K-6)ūrauš puθra adam xš-7)āyaθiya
ami y

Bh. c.

1)Iyam Āθr-2)ina adu-3)rujiya 4)avaθā 5)aθaha a-6)dam x-7)šā-
yaθ-8)iya am-9)iy U-10)vajaiy

Bh. d.

1)Iyam Nadiⁿtabaira 2)adurujiya ava-3)θā aθaha adam Nab-
4)ukudracara ami-5)y hya Nabunaita-6)hya puθra adam x-7)šā-
yaθiya ami y B-8)ābira uav

Bh. e.

1)Iyam Fra-2)vartiš 3)aduru-4)jiya ava-5)θā aθaha adam 6)Xšā-
θrita ami y 7)Uvaxštrahya 8)taumāyā adam 9)xšāyaθiya ami y
10)Mā-11)daiy

Bh. f.

1)Iyam Martiya a-2)durujiya a-3)vaθā aθaha a-4)dam Imanis
am-5)iy Uvajaiy x-6)xšāyaθi-7)ya

Bh. g.

1)Iyam Ciθraⁿ-2)taxma ad-3)urujiyā 4)avaθā a-5)θaha adam
6)xšāyaθi-7)ya Asaga-8)rtaiy Uva-9)xštrahya 10)taumāy-11)ā²

Bh. h.

1)Iyam Vahya-2)zdāta adu-3)rujiya ava-4)θā aθaha ada-5)m
Bardiya a-6)mi y hya K-7)ūrauš puθra 8)adam xšā-9)yaθiya ami y

Bh. i.

1)Iyam Arxa 2)aduruj-3)iya avaθā 4)aθaha adam 5)Nabuku[d]-
ra-6)cara ami y 7)hya Nabuna-8)itahya pu-9)θra adam xšā-10)ya-
θiya ami y 11)Bāb[i]rauv

¹duvitāparanam. See critical note to Bh. 1, l. 10.

²Reading of KT's cuneiform text. Their transliteration, however, has
ami-8)y asaga-9)rtaiy uva-10)xštrahya 11)taumāy-12)ā.

Bh. h.

Persian, Elamite above sixth standing figure; Babylonian below.

This Vahyazdata lied; thus he said: I am Bardiya, the son of Cyrus; I am king.

Bh. i.

Persian, Elamite above seventh standing figure; Babylonian below.

This Arkha lied; thus he said: I am Nebuchadrezzar, the son of Nabû-na'îd; I am king in Babylon.

Bh. j.

Persian, Elamite above eighth standing figure; Babylonian below.

This Frâda lied; thus he said: I am king in Margiana.

Bh. k.

Persian, Elamite above ninth standing figure.

This (is) Sku(n)kha, the Seythian.

INSCRIPTIONS OF PERSEPOLIS

Dar. Pers. a.

On the door-posts of the tacara, above sculpture of the king; Persian, Elamite, Babylonian.

Darius the great king, king of kings, king of the countries, the son of Hystaspes, the Achaemenide, who built this tacara.

Dar. Pers. b.

On the garment of the king.

Darius the great king, the son of Hystaspes, the Achaemenide.

Dar. Pers. c.

Repeated on the window cornice.

Stone window cornice made in the royal house of King Darius.

Bh. j.

1)Iyam Frāda 2)aduru-3)jiya avaθā aθaha 4)adam xšayaθ-5)iya
amiy Marga-6)uv

Bh. k.

1)Iyam Skuⁿ-2)xa hya Saka

INSCRIPTIONS OF PERSEPOLIS**Dar. Pers. a.**

1)Dārayavaus xšāyaθiya 2)vazarka xšāyaθiya xšā-3)yaθiyānām
xšāyaθiya 4)dahyūnām Vištāspahy-5)ā puθra Haxāmanišiya
h-6)ya imam tacaram akunauš

Dar. Pers. b.

Dārayavaus XŠ vazarka Vištāspahyā puθra Haxāmanišiya

Dar. Pers. c.

Ardastāna aθaⁿgaina Dārayavahauš XŠhyā viθiyā karta

Dar. Pers. d.

1. 1)Auramazdā vazarka hya maθišta bag-2)ānām hauv Dāra-
yavaum xšāyaθi-3)yam adadā haušai xsaθram frāba-4)ra vašnā
Auramazdāhā Dārayavaus-5)š xšāyaθiya

2. θātiy Dārayavaus 6)xšāyaθiya iyam dahyāuš Pār-7)sa tyām
manā Auramazdā frāba-8)ra hyā naibā uvaspā umarti-9)yā vašnā
Auramazdāhā manac-10)ā Dārayavahauš xšāyaθiyahy-11)ā hacā
anīyanā naiy tarsat-12)iy

3. θātiy Dārayavaus xšāya-13)θiya manā Auramazdā upastām
14)baratuš hadā viθ^aibiš bagai-15)biš utā imām dahyāum Aurora-
16)mazdā pātuv hacā haināy-17)ā hacā dušiyār¹ hacā dra-18)ugā
abiy² imām dahyāum mā 19)ājamiyā mā ha[i]nā mā duš-20)iyā-
ram³ [m]ā drauga aita adam 21)yānam⁴ jadiyāmiy⁵ Auramazd-

¹dušiyārū, Jn.

²abiy, Stolze.

³dušiyāram, Jn.

⁴yānam, Jn. Wrongly yān + + m, ed. Stolze's Phot. shows defect in stone, not lacuna.

⁵jadiyā[m]iy, Stolze's Phot. jadiyāmiy, Jn. See voc.

Dar. Pers. d.

On the south retaining wall of terrace.

1. The great Ahura Mazda, who (is) the greatest of the gods,¹ he made Darius king; he gave him the kingdom; by the grace of Ahura Mazda Darius (is) king.

2. Says Darius the king: This (is) the country Persia which Ahura Mazda gave me, which, beautiful, possessing good horses, possessing good men, by the grace of Ahura Mazda and (by the achievements) of me Darius the king, does not fear an enemy.

3. Says Darius the king: Let Ahura Mazda bear me aid with the royal² gods and let Ahura Mazda protect this country from an evil host, from famine,³ from Deceit; may not an evil host nor famine nor Deceit come upon this country; this favor I pray of Ahura Mazda with the royal² gods; this let Ahura Mazda give me with the royal² gods.

Dar. Pers. e.

On the south retaining wall of terrace.

1. I (am) Darius the great king, king of kings, king of many countries, the son of Hystaspes, the Achaemenide.

2. Says Darius the king: By the grace of Ahura Mazda these (are) the countries which I have brought into my possession with the help of this Persian army, (and) which feared me (and) brought to me tribute; Susiana, Media, Babylonia, Arabia, Assyria, Egypt, Armenia, Cappadocia, Sparda, the Ionians who (are) of the main land (and) those who (are) on the sea, and the countries which (are) on the east, Sagartia, Parthia, Drangiana, Aria, Bactria, Sogdiana, Chorasmia, Sattagydia, Arachosia, India, Ga(n)dara, Scythia, the Macae.

3. Says Darius the king: If thus thou shalt think, "May I not fear an enemy," protect this Persian people; if the Persian people shall be protected, Welfare for a long time undisturbed will through Ahura descend upon this royal house.

¹Cf. Turfan MSS., *bagān bagystōm*; also šmāx bayāniq 'azūnt 'ištā, *ye are sons of God*, Neustest. Bruchstücke in soghdischer Sprache, Müller, SBAW, 1907.

²See voc. s. v. *vījōibaiša*.

³Cf. Turfan MSS., *dūšyārīy*, *need*.

22)ām hadā vi^θibīš¹ bagaibiš a-23)i[tamai]y² [Au]ramazdā dadāt-
24)u[v hadā vi]θ³[i]biš bagaibiš

Dar. Pers. e.

1. 1) Adam Dārayavaus xšāyaθiya vaz-2)arka xšāyaθiya xšāyaθiyānā-3)m xšāyaθiya dahyūnām tyai-4)šām parūnām Vištāspa-hyā 5)puθ⁴a Haxāmanišiya

2. θātiy Dāra-6)yavauš xšāyaθiya vašnā Aurama-7)zdāhā imā dahyāva tyā adam 8)adaršiy⁵ hadā anā Pārsā kā-9)rā tyā hacāma atarsa⁶ manā bāj-10)im abara⁷ Uvaja Māda Bābiru-11)š Arabāya Aθurā Mudrāy-12)ā Armina Katpatuka Sparda Ya-13)unā tyaiy uškahyā utā tya-14)iy drayahyā⁸ utā dahyāva t-15)yā p⁹r¹⁰u-[v¹¹]iy¹² Asagarta Parθava Zra¹³-16)ka¹⁴ Haraiva Bāxtriš Sug[u]da Uv-17)ārazmiya Θataguš Harauvatiš H-18)i¹⁵duš Ga¹⁶dāra Sakā Maka

3. θātiy 19)Dārayavaus xšāyaθiya yadiy 20)avaθā maniyāhay⁷ hacā aniya-21)nā mā [ta]rsam imam Pārsam kāram pādi-22)y yadiy kāra Pārsa pāta⁸ ahatiy hyā 23)duvaiš[ta]m šiyātiš axsata hauvci-24)y Aurā nirasātiy abiy imām viθam

Xerx. Pers. a [aa, ab, ac, ad].

1. 1)Baga vazarka Auramazdā hya imām būmim a-2)dā hya avam asmānam adā hya martiyam 3)adā hya šiyātim adā martiyahyā hya 4)Xšayāršām xšāyaθiyam akunauš aivam 5)parūnām xšāyaθiyam aivam parūnām fram-6)ātāram

2. adam Xšayāršā xšāyaθiya vazarka 7)xšāyaθiya xšāyaθiyānām xšāyaθiya dahy-8)ūnām⁹ paruv zanānām xšāyaθiya ahyāy-9)ā¹⁰ būmiyā vazarkāyā dūrai¹¹ apiy Dā-10)rayavahauš¹¹ xšāyaθiyahyā puθ¹²a Haxāmaniš-11)iya¹²

¹ vi^θibīš read vi^θaiibiš or vi^θibiš. See voc.

² ai[tamai]y, Jn.

³ adaršiy, Bartholomae. See voc.

⁴ darayahyā, ed. wrongly.

⁵ Stone-cutter's blunder for paruvaiy. Jn. records a blank space as occupying the lacuna; so Westergaard.

⁶ zara¹³ka, ed.

⁷ maniyāhay, Bartholomae. maniyāhy, ed.

⁸ Jn. records traces of the word-divider after pāta, where Westergaard believed was a blank space; cf. Stolze's Phot.

⁹ da-8)hyūnām, ac, ad.

¹⁰ ahyā-9)yā, ac, ad.

¹¹ d-10)ārayavahauš, ac, ad.

¹² written wrongly for haxāmanišya. -11)šiya, ac, ad.

Xerx. Pers. a [aa, ab, ac, ad].

Four times repeated on propylaea of Xerxes, above the sculptured winged bulls; Persian, Elamite, Babylonian.

1. A great god (is) Ahura Mazda who created this earth, who created yonder heaven, who created man, who created welfare for man, who made Xerxes king, one king of many, one lord of many.
2. I (am) Xerxes the great king, king of kings, king of the countries possessing many kinds of people, king of this great earth far and wide, the son of Darius the king, the Achaemenide.
3. Says Xerxes the great king: By the grace of Ahura Mazda, this colonnade (for the representatives) of all countries I made; much else (that is) beautiful (was) done throughout Persia which I did and which my father did; whatever work seems beautiful, all that we did by the grace of Ahura Mazda.
4. Says Xerxes the king: Let Ahura Mazda protect me and my kingdom and what (was) done by me and what (was) done by my father, (all) this let Ahura Mazda protect.

Xerx. Pers. b.

On wall beside the magnificent sculptured staircase of the Column Hall of Xerxes.

1. A great god (is) Ahura Mazda who created this earth, who created yonder heaven, who created man, who created welfare for man, who made Xerxes king, one king of many, one lord of many.
2. I (am) Xerxes the great king, king of kings, king of the countries possessing many kinds of people, king of this great earth far and wide, the son of Darius the king, the Achaemenide.
3. Says Xerxes the great king: What (was) done by me here and what (was) done by me afar, all this I did by the grace of Ahura Mazda; let Ahura Mazda protect me with the gods, and my kingdom and what (was) done by me.

3. *θātiy Xšayāršā xšāyaθiya vašnā* 12)Auramazdāhā imam du-varθim visadahyūm¹ 13)adam akunavam vasiy aniyašciy naibam² 14)kartam anā Pārsā tya adam akunavam 15)utamaiy tya pītā akunauš tyapatiy ka-16)rtam³ vainataiy naibam ava visam vašnā A-17)uramazdāhā⁴ akumā

4. *θātiy Xšayāršā* 18)xšāyaθiya⁵ mām Auramazdā pātuv utamai-19)y xšaθram⁶ utā tya manā kartam utā tyamai-20)y piθra⁷ kartam avašciy Auramazdā pātuv.

Xerx. Pers. b.

1. 1)Baga vazarka Auramazdā 2)hya imām būmim 3)adā hya avam asmā-4)nam adā hya martiya-5)m adā hya šiyāti-6)m adā martiyahyā 7)hya Xšayāršām xšā-8)yaθiyam akunauš ai-9)vam parūnām xšāyaθ-10)iyam aivam parūnām 11)framātāram

2. adam X-12)šayāršā xšāyaθiya 13)vazarka xšāyaθiya xš-14)yaθiyānām xšāyaθ-15)iya dahyūnām paruvza-16)nānām xšāyaθiya 17)ahiyāyā būmiyā va-18)zarkāyā dūraiay a-19)piy Dārayahauš xš-20)ayaθiyahyā puθra Hax-21)āmanišiya

3. *θātiy X-22)šayāršā xšāyaθiya va-23)zarka tya manā kartam* 24)idā utā tyamaiy 25)apataram kartam ava v-26)isam vašnā Auramazdā-27)ha akunavam mām Aura-28)mazdā pātuv hadā ba-29)gaibiš utāmaiay xšaθra-30)m utā tyamaiy kartam

Xerx. Pers. ca, cb.⁸

1. 1)[1]Baga vazarka Auramazdā hya [2]imām būmim 2)adā hya [3]avam asmānām adā hya [4]marti-3)yam adā hya šiy[5]ā-tim adā martiyahyā 4)[6]hya Xšayāršām XŠmaku[7]nauš aivam pa-5)rūnām XŠ[8)m aivam parūnām fram[9]ātāram

2. 6)adam Xšayāršā [10]XŠ vazarka XŠ XŠānām XŠ 7)[11]da-hyūnām paruvzanā[12]nām XŠ ahyāyā b-8)ūni[13]yā vazarkāyā dūraiay a[14]piy Dārayava-9)hauš XŠhy[15]ā puθra Haxāmanišiya

3. θ[16]ātiy X-10)šayāršā XŠ vazar[17]ka vašnā Aurahya maz-dāha [18]i-11)ma hadiš Dārayavauš XŠ [19]akunauš hya manā

¹ visadahyū-18)m, ac, ad.

² naiba-14)m, ac, ad.

³ kar-16)tam, ac, ad.

⁴ au-17)ramazdāhā, ac, ad.

⁵ xš-18)āyaθiya, ac.

⁶ utamaiy 19)xšaθram, ac. utama-19)iy, ad.

⁷ tyamaiy 20)piθra, ac. tyama-20)iy, ad.

⁸ Square brackets [] inclose the line-numbers of Xerx. Pers. cb, db, eb, and Art. Pers. b.

Xerx. Pers. ca, cb.

Repeated^{aa} on huge door-jamb and^{ab} beside the south stairs of tacara of Darius; Persian, Elamite, Babylonian.

1. A great god (is) Ahura Mazda who created this earth, who created yonder heaven, who created man, who created welfare for man, who made Xerxes king, one king of many, one lord of many.

2. I (am) Xerxes the great king, king of kings, king of the countries possessing many kinds of people, king of this great earth far and wide, son of Darius the king, the Achaemenide.

3. Says Xerxes the great king: By the grace of Ahura Mazda this dwelling Darius the king made who (was) my father; let Ahura Mazda protect me with the gods, and what (was) done by me and what (was) done by my father Darius the king, (all) this let Ahura Mazda protect with the gods.

Xerx. Pers. da, db.

Repeated^{da} on two slabs and^{db} on wall beside the steps in the palace of Xerxes; Persian, Elamite, Babylonian.

1. A great god (is) Ahura Mazda who created this earth, who created yonder heaven, who created man, who created welfare for man, who made Xerxes king, one king of many, one lord of many.

2. I (am) Xerxes the great king, king of kings, king of the countries possessing many kinds of people, king of this great earth far and wide, son of Darius the king, the Achaemenide.

3. Says Xerxes the great king: By the grace of Ahura Mazda this dwelling I made; let Ahura Mazda protect me with the gods, and my kingdom and what (was) done by me.

Xerx. Pers. ea, eb.

Above the sculpture of the king, repeated on door-posts^{ea} on north and^{eb} on east; Persian, Elamite, Babylonian.

Xerxes the great king, king of kings, the son of Darius the king, the Achaemenide.

12)pit[20]ā mām Auramazdā pātu[21]v hadā baga-13)ibiš utā t[22]yamaiy kartam utā tyamai[23]y 14)piθra Dārayavahauš XŠhy[24]ā kartam avašciy 15)Auramaz[25]dā pātuv hadā bagaibiš

Xerx. Pers. da, db.¹

1. 1)[1]Baga vazarka Auramazdā [2]hya i-2)mām būmim [3]adā hya avam 3)asmā[4]nam adā hya martiya-4)[5]m adā hya šiyāti[6]m adā mar-5)tiyahyā [7]hya Xšayāršām x-6)šā[8]yaθiyam akunauš ai[9]vam par-7)ūnām xšāyaθ[10]iyam aivam parū-8)nām [11]framātāram

2. adam X[12]šayārš-9)ā xšāyaθiya [13]vazarka xšāyaθiya 10)xš[14]āyaθiyanām xšāyaθ[15]iya dāhy-11)ūnām paruvza[16]nā-nām xšāyaθiya 12)[17]ahiyāyā būniyā va[18]zarkāyā 13)dūraiay a[19]piy Dārayavahauš xš-14)[20]āyaθiyahyā puθra Hax[21]ā-manī[š]iya

3. 15)θātiy X[22]šayāršā xšāyaθiya [23]va-16)zarka vašnā Auramaz[24]dāha ima had-17)iš adam [25]akunavam mām Auramaz-18)[26]dā pātuv hadā bagai[27]biš utama-19)iy xšaθram [28]utā tyamaiy kartam

Xerx. Pers. ea, eb.¹

1)[1]Xšayāršā xšāyaθiya vazar-2)[2]ka xšāyaθiya xšāyaθiyā-3)[3]nām Dārayavahauš xšāyaθ-4)iya[4]hyā puθra Haxāmanišiya

Art. Pers. a [aa, ac, ad], b.¹

1. 1)[1] Baga vazarka Auramazd[2]ā hya 2)imām būmām [3]adā hya a-3)vam² asmān[4]ām adā hya marti-4)yam [5]adā hya šāyatām³ a[6]dā mart-5)ihyā⁴ hya mā[7]m Artaxšaθrā xšāya-6)θi-[8]ya⁵ akunauš aivam p^ar^buv^c[9]n^dam^e 7)xšāyaθiyam aiva[10]m p^ar^buv^cn^dam^e 8)framātāram⁷

2. [11]θātiy Artaxšaθrā 9)xš[12]āyaθiya⁸ vazarka xšāya[13]θiya 10)xšāyaθiyanām [14)xšāyaθiya 11)DAHyūnām [15)xšāyaθiya

¹Square brackets [] inclose the line-numbers of Xerx. Pers. cb, db, eb, and Art. Pers. b.

²hya 3)avam, ac.

³šāyatām (for šyātām), Marquart, Foy.

⁴thus written for martiyahyā. -5)yā, ac.

⁵xšāyaθi-6)ya, ac.

⁶thus written for parūnām. See voc.

⁷written thus for framātāram.

⁸x-9)xšāyaθiya, ac.

Art. Pers. a [aa, ac, ad], b.

Repeated on three slabs at north of palace of Artaxerxes and beside the western steps of tacara of Darius.

1. A great god (is) Ahura Mazda who created this earth, who created yonder heaven, who created man, who created welfare for man, who made me, Artaxerxes, king, one king of many, one lord of many.
2. Says Artaxerxes the great king, king of kings, king of countries, king of this earth: I (am) the son of Artaxerxes, the king; Artaxerxes (was) the son of Darius the king; Darius (was) the son of Artaxerxes the king; Artaxerxes (was) the son of Xerxes the king; Xerxes (was) the son of Darius the king; Darius was the son of Hystaspes by name; Hystaspes was the son of Arsames by name, the Achaemenide.
3. Says Artaxerxes the king: This stone staircase (was) made by me.
4. Says Artaxerxes the king; Let Ahura Mazda and the god Mithra protect me and this country and what (was) done by me.

INSCRIPTIONS OF NAKŠ-I-RUSTAM

On one of four similar Achaemenidan tombs at Nakš-i-Rustam near Persepolis, cruciform with the entrance in the tetrastyle transverse section; above is a double row of figures supporting platform where Darius stands before a burning altar; higher up is the divine symbol; Persian, Elamite, Babylonian.

Dar. NRa.

1. A great god is Ahura Mazda who created this earth, who created yonder heaven, who created man, who created welfare for man, who made Darius king, one king of many, one lord of many.
2. I (am) Darius the great king, king of kings, king of the countries possessing all kinds of people, king of this great earth far and wide, son of Hystaspes, the Achaemenide, a Persian, the son of a Persian, an Aryan, of Aryan lineage.

ahyāyā [16]BŪMIyā ada-12)m Artaxšaθrā x[17]šāya-13)θiya¹ puθrā Artaxšaθrā [18]Dārayavau-14)š xšāyaθiya [19]puθrā Dārayavauš A-15)rtaxša[20]θrā² xšāyaθiya puθrā Arta[21]xša-16)θrā³ Xšayāršā xšāya[22]θiya puθrā X-17)šayāršā Dāra[23]yavauš xšāyaθ-18)iya puθrā [24]Dārayavauš V'štāspa-19)hy[25]ā nāma puθrā V'štāspahy[26]ā 20)Aršāmā nāma puθrā Ha[27]xāmaniši-21)ya

3. θātiy A[28]rtaxšaθrā xšāyaθi-22)ya [29]imam⁴ ustašanām aθa^{ng}a[30]nām⁵ mā-23)m upā⁶ mām [31]kartā

4. θātiy Arta-24)xšaθr[32]ā⁷ xšāyaθiya mām Aura[33]mazdā⁸ 25)utā M¹θra baga pā[34]tuv utā imā-26)m⁹ DAHyum [35]utā tya mām kartā

INSCRIPTIONS OF NAKŠ-I-RUSTAM

Dar. NRA.

1. 1)Baga vazarka Auramazdā hya im-2)ām būmim adā hya avam asm-3)ānam adā hya martiyam adā h-4)ya shiyātim adā martiyahyā 5)hya Dārayavaum xšāyaθiyam ak-6)unauš aivam p^ar^uuv^an^aam^a¹⁰ xšāyaθ-7)iyam aivam p^ar^uuv^an^aam^a¹⁰ framāta-8)ram¹¹

2. adam Dārayavauš xšāyaθiya va-9)zarka xšāyaθiya xšāyaθi-yānām 10)xšāyaθiya dahyūnām vispazanā-11)nām xšāyaθiya ahyāyā būmi-12)yā vazarkāyā dūraiapiy¹² Višt[ā]-s-13)pahyā puθrā Haxāmanišiya Pārsa [P]-14)ārsahyā puθrā Ariya Ariya c[i]-15)θra

3. θātiy Dārayavauš xšā[ya]-16)θiya vašnā Auramazdāhā im[ā] 17)dahyāva tyā ada[m] agarbāya[m] 18)apataram hacā Pārsā adamšām 19)patiyaxšayaiy¹³ manā bājim aba[ra^a] 20)tyašām¹⁴ hacāma aθah[ya ava a]-21)kunava^a dātam tya manā ava[d]iš 22)adā-

¹ xšā-13)yaθiya, ac.

² arta-15)xšaθrā, ac.

³ artaxšaθrā 16)xšayāršā, ac.

⁴ 22)imam, ad.

⁵ thus written for aθa^{ng}ainām.

⁶ mām 23)upā, ad.

⁷ artax-24)xšaθrā, ad.

⁸ auramazd-25)ā, ad.

⁹ i-26)mām, ad.

¹⁰ thus written for parūnām. See voc.

¹¹ thus written for framātāram.

¹² dūraiapiy, Stolze's Phot.

¹³ patiyaxšayaiy, Stolze's Phot. See voc.

¹⁴ h(?) tyašām, Stolze's Phot., showing a careless stroke of stone-cutter.

3. Says Darius the king: By the grace of Ahura Mazda these (are) the provinces which I seized afar from Persia; I ruled them; they brought tribute to me; what was commanded to them by me, [this] they did; the law which (is) mine, that was established for them; Media, Susiana, Parthia, Aria, Bactria, Sogdiana, Chorasmia, Drangiana, Arachosia, Sattagydia, Ga(n)-dara, India, the Amyrgian Scythians, the pointed-capped Scythians, Babylon, Assyria, Arabia, Egypt, [Armenia], Cappadocia, Sparda, Ionia, the Scythians beyond the sea, Skudra, the sea-faring (?)¹ Ionians, the Pu(n)tians, Kushians, Maxyes, Karkians.

4. Says Darius the king: Ahura Mazda, when he saw this earth in commotion, afterwards gave it to me; he made me king; I am king; by the grace of Ahura Mazda I established it on (its) foundation; what I commanded to them, this they did as was my will. If thou shalt think: "something limited in number are these countries which Darius the king held," look at the picture (of those) who are bearing my throne, thus thou wilt know them; then it will be known to thee (that) the spear of a Persian man hath gone forth afar; then it will be known to thee (that) a Persian man fought his foe far from Persia.

5. Says Darius the king: This (is) what (was) done; all this by the grace of Ahura Mazda I did; Ahura Mazda bore me aid while I was doing my deeds; let Ahura Mazda protect me from evil and my royal house and this country; this I pray of Ahura Mazda; this let Ahura Mazda give me.

6. O man, what (is) the precept² of Ahura Mazda, may it not seem to thee repugnant; do not leave the true³ path; do not sin.

Dar. NRb.

1. A great god is Ahura Mazda who + + + + + + + created welfare for man + + + made + + + + + + + + + Darius the king + + + + + + + + + + +

¹ See voc. s. v. takabara.

² Cf. Turfan MSS., Qatryānān vā 'istratiyātān 'aj Pilatiš framān 'ōh padgrift, as for the centurions and soldiers a command was received for them from Pilate.

³ Cf. Turfan MSS., rāst, true; rāstēft bagpūhar 'ast, the son of God is truth, M. 18.

riy¹ Māda Uvaja Parθava [Harai]-23)va Bāxtriš Suguda Uvāra-[zm]-24)iš Zraⁿka² Harauvatiš Ḷatagu[š Gaⁿ]-25)dāra Hiⁿduš Sakā Haumavar[kā³ Sa]-26)kā Tigraxaudā Bābir[uš A]-27)θurā Ara-bāya Mudrāyā [Armina] 28)Katpatuka Sparda Yauna Sakā tyai[y ta]-29)radraya Skudra Yaunā Takabarā Puⁿ[tiy]-30)ā⁴ Kušiyā Maciyā Karkā

4. θātiy D-31)ārayavauš xšāyaθiya Auramaz[dā yaθ]-32)ā avaina imām būmim yau + + + +⁵ 33)pasāvadim manā frābara mā[m xšā]-34)yaθiyam akunauš adam xšā[yaθ]iya 35)amiy vašnā Au-ramazdāh[ā] a-36)damšim gāθavā niyašādayam [tya]šā-37)m adam aθaham ava akunavaⁿ⁶ [yaθā] mām 38)kāma āha yadipatiy⁷ man-iyā[ha]-39)y⁸ ciyakaram⁹ a[vā¹⁰ dahy]ā[va] 40)tyā Dāraya[va]uš [x]šāya[θ]iya 41)adāraya patikaram dīdiy [tya]i[y manā] g-42)āθ-um baraⁿtiy [avad]ā¹¹ xšnās[āh(i)diš] 43)adataiy azdā bavā[t]iy Pār[sa]h[yā] 44)martiyahyā dūrai^y¹² ar[sti]š pa-45)rāgmatā ada-taiy azdā ba[v]āti-46)y Pārsa martiya dūrayapiy¹³[hac]ā Pā-47)rsā hamaram patiyajatā

5. θā[t]iy Dā-48)rayavaus xšāyaθiya aita t[ya] karta-49)m ava visam vašnā Auramazdāhā ak-50)unavam Auramazdāmai up-a[s]tām aba-51)ra yātā kartam akuna[vam mā]m A-52)uramazdā pātuv hacā sⁿrā^a+¹⁴ utāma-53)iy viθam utā imām dahyāum aita ada-54)m Auramazdām jadiyāmiy aitama-55)iy Auramazdā dadātuv

6. 56)martiyā hyā Auramazdāh-57)ā framānā hauvtaiy gus-58)tā mā θadaya paθim 59)tyām rāstām mā 60)avarada mā starava¹⁵

¹ adāraya, Foy.

² zaraⁿka, ed.

³ haumavar[kā], see voc.

⁴ pu[tiy]ā, ed.

⁵ yau[daⁿtim], Bartholomae. yu[diyā], WB¹. yau^{dī}_{ta} + +, WB². See voc.

⁶ akunava^a, Bartholomae. akunavaⁿtā, ed.

⁷ yadipatiy, Stolze's Phot. yadipad[i]y, ed. wrongly.

⁸ maniyā[ha]y, Stolze's Phot. mani[yāhā t]ya, ed.

⁹ ciyakaram, ed. See voc.

¹⁰ a[va], ed.

¹¹ [avad]ā, Stolze's Phot.

¹² dūrai^y, Stolze's Phot.

¹³ dūrayapiy, Stolze's Phot.

¹⁴ sarā, Jn. saranā, Justi. gastā, Foy. See voc.

¹⁵ starava, Bartholomae, WB³. stakava, WB⁴. See voc.

2. Says Darius the king: By the grace of Ahura Mazda + +
+ + done by me +

Dar. NRc.

Gobryas, a Patischorian, spear-bearer of Darius the king.

Dar. NRD.

Aspathines, bow-bearer (?),¹ a server of the arrows (?)² of
Darius the king.

Dar. NRe.

These (are) the Maxyes.

INSCRIPTIONS OF SUSA

Dar. Sus. a.

On tablet now in Louvre.

[I am Darius the great king, king of kings, king of countries,]
son of Hystaspes, the Achaemenide. Says Darius the king + +
+ + + + this I did + + + + I give due reverence (?).

Dar. Sus. b.

On tablet now in Louvre.

[I am Darius the great king, king of] kings, king of coun-
tries, king of this earth, son of Hystaspes, the Achaemenide.

Art. Sus. a.

*On four pedestals of Column Hall; Persian, Elamite,
Babylonian.*

Says Artaxerxes the great king, king of kings, king of coun-
tries, king of this earth, the son of Darius the king: Darius
(was) the son of Artaxerxes the king; Artaxerxes (was) the

¹ vaθ'abara, see voc.

² See voc. s. v. dārayāntā.

Dar. NRb.

1. 1)Baga vazarka Auramazdā hya adā + + + + + + 2)+ + + +
 + tya + + + + adā ši-3)yātim martiyahyā + + [ak]u[nauš] + -4)+
 aruvastam upariy [Dāraya]vau[m] xšā-5)yaθiyam + + + +
 2. θātiy D[ārayava]uš x[šā-6)yaθiya vašnā Auramazd[āhā] + +
 + + kar[tam] + + 7)[ma]iy tya + + + + + + + + + + + + + + + + + +
 + + + + daršam + + + + + Au[ramazdā] + + + + + + daršam + + + +

Dar. NRC.

1)Gaubruva Pātišuvariš Dāra-2)yavahauš xšāyaθiyahyā aršti-
 bara

Dar. NRD.

1)Aspacanā vaθ^rabara¹ Dārayavahauš xš-2)āyaθiyahyā išu-
 vām² dārayaⁿtā³

Dar. NRe.

Iyam⁴ Maciyā

INSCRIPTIONS OF SUSA

Dar. Sus. a.

1)[Adam Dārayavauš XŠ vazarka XŠ XŠyā]nā[m 2)XŠ dah-
 yūnām Viš]tāspahyā puθ^ra Ha-3)[xāmanišiya θā]tiy Dārayavauš
 XŠ 4)+ + + + + + + + + + + + ava akunavam tya 5)+ + +
 + + + + + + + + + + ^hayā fraš^{ta}_{am} y(?)adayāmai^b

Dar. Sus. b.

1)[Adam Dārayava-2)uš xšāyaθiya 3)vazarka xš]ā[ya-4)θiya xš]-
 āyaθi-5)[yānām] xšāya-6)[θiya] dahyūnā-7)[m xšā]yaθiya 8)[ahyā]-
 yāy^c 9)[būmiy]ā V'[št]ā-10)[spahy]ā puθ^ra 11)[Haxāma]nišiya

Art. Sus. a.

1)θātiy Artaxšaθā XŠ vazarka XŠ XŠyānām XŠ DAHyūnām
 XŠ ahyāyā BŪMiyā Dārayavaušahyā^d XŠhyā puθ^ra D-2)āraya-
 vaušahyā Artaxšaθāhyā XŠhyā puθ^ra Artaxšaθāhyā Xšayārcā-

¹ vaθ^rabara, Justi.

² išuvām, Bartholomae. išunām, WB.

³ dārayatā, Foy. dāsyamā, Justi.

⁴ imayā — imaiy, Bartholomae.

⁵ θadayāmai, Weissbach. y(?)adayāmai, Tolman.

⁶[ahyā]yāy [būmiy]ā, Foy; stone-cutter's blunder for ahyāyā.

⁷ dārayavauš-hyā, artaxšaθā-hyā, etc., Marquart.

son of Xerxes the king; Xerxes (was) the son of Darius the king; Darius was the son of Hystaspes, the Achaemenide; this apadāna Darius, my ancestor made; [later under Artaxerxes my grandfather it was burned; By the grace of Ahura Mazda, Anāhita and Mithra I built this apadāna; may Ahura Mazda, Anāhita and Mithra protect me].¹

Art. Sus. b.

On pedestal of column, now in Louvre.

I (am) Artaxerxes, the great king, king of kings,² the king, the son of Darius the king.

Art. Sus. c.

On stone fragment, now in Louvre.

+ + + + the Achaemenide. Says Artaxerxes the great king, king of kings, king of countries, king of this earth: this dwelling and this + + + + stone window-cornice? + + + +

INSCRIPTIONS OF SUEZ

Memorial of completion of canal from Nile to Red Sea; on stele found near Shaluf et-Terrâbeh at the 133d kilometer of Suez Canal.

Sz. a.

Between two standing figures.

Darius.

Sz. b.

Persian at right of the figures; at left Elamite and Babylonian.

Darius the great king, [king of kings, king of countries, king of] this great [earth], the son [of Hystaspes], the Achaemenide.

¹ Supplied from Elam. version; cf. Foy, Die Neuelamische Inschrift, Art. Sus. a, WZKM, 19, 277 ff.

² In 1895 I copied the original and my notes show XŠyānā for XŠyānām
4

hyā XŠhyā puθra Xšayārcahyā Dāra-3)yavaušahyā XŠhyā puθra
 Dārayavaušahyā Vištāspahyā puθra Haxamān[i]šiya¹ imam apa-
 dāna Dārayavauš apanyākama ak-4)unaš ab(i)yapara [u]pā Arta-
 [xšaθām nyā]kam² + + + + [An(ā)h(i)ta[hyā u]tā [M'θra[hyā]
 + + + + dā + + + m + a + + + AURAMAZDĀ A-5)n(ā)h(i)ta ut[ā
 M'θra + + + + + + + +

Art. Sus. b.

Adam Artaxšaθrā XŠ vazarka XŠ XŠyānā XŠ Dārayavauš
 XŠhyā puθra

Art. Sus. c.

+
 1)[Hax]āmaniši[ya θātiy Artaxšaθā] 2)xšāyaθiya va[zarka xšā-
 yaθiya x]-3)šāyaθiyanām xšāya[θiya dahyūn]-4)ām xšāyaθiya
 ahyāyā [būmiyā i]-5)mām hadiš utā imām + + + + 6)canām³ tya
 aθāⁿgainām ta + + + + 7)+ + + + + Au[ramazdā] + + + +

INSCRIPTIONS OF SUEZ

Sz. a.

D[ā]ra[ya]vau[š]

Sz. b.

1)[Dāra]yavauš XŠ vazarka 2)[XŠ XŠyānām XŠ dahy-3)ūnām
 XŠ ahyā]yā 4)[būmiyā vazarkā]yā 5)[Vištāspahyā] pu-6)[θra]
 Haxā[maniši]ya

Sz. c.

1. 1)[Baga] vazarka Auramazdā hya avam asmānam adā hya
 imām bū-2)mim⁴ adā hya [mar]tiyam ad[ā] h[ya š]iyātim adā mar-
 tiyahy-3)ā hya Dārayavaum XŠyam akunauš⁴ hya D[ā]rayava-
 hauš XŠyāyā xšaθā-4)m frābara tya vazarkam tya [uvaspam
 u]mar[ti]yam

2. adam Dārayavauš 5)XŠ vazarka XŠ XŠyānām XŠ dahyū-
 nām v[ispazan]ānām⁴ [XŠ] ahyāy-6)ā⁴ būmiyā vazarkāyā dūrai
 apiy Vištās[pahyā⁴ p]uθra Ha-7)xāmanišiya

¹thus written for haxāmanišiya.

²abyapara [u]pā arta[xšaθām nyā]kam [+ + + vašnā AURAMADĀha
 An(ā)h(i)ta[hyā u]tā [M(i)]θra[hyā imam apa]dā[na ada]m a[kunā] AU-
 RAMAZDĀ An(ā)h(i)ta ut[ā] M(i)θra [mām pātv hacā gastā utā imam tya
 akunā], Foy. I would rather supply [vaya]m a[kunaumā?] [utāmai
 xšaθām].

³[usta]canām — ustašanām, Foy.

⁴so Daressy, Révision des Textes de la Stèle de Chalouf.

Sz. c.

The Persian with Elamite and Babylonian (latter obliterated) covers the remaining space; on other side hieroglyphics, not bearing however, on Persian text.

1. A great [god is] Ahura Mazda who created yonder heaven, who created this earth, who created man, who created welfare for man, who made Darius king, who gave the kingdom to Darius, which (is) great, which possesses good horses (and) good men.

2. I (am) Darius the great king, king of kings, king of countries possessing all people, [king] of this great earth far and wide, son of Hystaspes, the Achaemenide.

3. Says Darius the king: I am a Persian; from Persia I seized Egypt; I commanded to dig this canal from the Nile by name a river which flows in Egypt, to the sea which goes from Persia; afterwards this canal [was dug] thus as I commanded, and [ships] passed¹ from Egypt by this canal to Persia as was my [will].

INSCRIPTION OF KERMAN

Dar. Kr.

On three sides of small tetragonal pyramid; Persian, Elamite, Babylonian.

I am Darius, the great king, king of kings, king of countries, king of this earth, son of Hystaspes, the Achaemenide.

INSCRIPTIONS OF ELVEND

Dar. Elv.

On steep rock in niche to left; Persian, Elamite, Babylonian.

1. A great god (is) Ahura Mazda who created this earth, who created yonder heaven, who created man, who created welfare for man, who made Darius king, one king of many, one lord of many.

¹āyañtā; for transfer to them. conjugation cf. New Pers. āyaδ < ā + *ayatiy. Cf. Horn. NS, 19, 2.

3. *θātiy Dāra[ya]vauš XŠ ada[m P]ārsa ami[y hac]ā Pā-8)[rs]ā Mudrāyam agarbāyam¹ adam ni[yas]tāyam imām [yuviyā]-9)m¹ kaⁿtanaiy hacā¹ Pirāva nāma rauta tya Mudrāyaiy danu[vatiy² ab]-10)iy draya³ tya hacā Pārsā aitiy pa[sāva]⁴ iyam yuviyā [akāniy]⁵ 11)ava[θā ya]θā⁶ adam niyaštāyam ut[ā] + + + + +⁷ āyaⁿtā¹ hacā [Mudrā]-12)yā ta + + + m⁸ yuviyām [a]biy¹ Pār[sa]m [avaθ]ā yaθā mā[m kāma āha]⁹*

INSCRIPTION OF KERMAN

1) Adam Dārayavauš x-2)šāyaθīya vazarka x-3)šāyaθīya xšāya-θ-4)iyanām xšāyaθ-5)iya dahyūnām xš-6)āyaθīya ahyāyā 7)būmiyā Vištā-8)spahyā puθ'a Haxā-9)manišiya

INSCRIPTIONS OF ELVEND

Dar. Elv.

1. 1)Baga vazarka Auramazdā 2)hya imām būmim 3)adā hya avam asmā-4)nam adā hya martiya-5)m adā hya šiyāti-6)m adā martiyahyā 7)hya Dārayavaum xšāya-8)θīyam akunauš aiva-9)m parūnām xšāyaθ-10)iyam aivam parūnām 11)framātāram

2. adam 12)Dārayavauš xšāyaθi-13)ya vazarka xšāyaθīya 14)xšāyaθīyānām xš-15)āyaθīya dahyūnām pa-16)ruzanānām xšāyaθ-17)iya ahyāyā būniy-18)ā vazarkāyā dūraiyy 19)apiy Vištās-pahy-20)ā puθ'a Haxāmanišiya

Xerx. Elv.

1. 1)Baga vazarka Auramazdā 2)hya maθīsta bagānām 3)hya imām būmim ad-4)ā hya avam asmānām 5)adā hya martiyam ad-6)ā hya šiyātim adā 7)martiyahyā hya Xšā-8)yāršām xšāyaθīyam 9)akunauš aivam parūn-10)ām xšāyaθīyam aivam 11)parūnām framātāram

¹ so Daressy, Révision des Textes de la Sèle de Chalouf.

² danu[taiy], cf. Bartholomae, Altiran. Wb. 688.

³ daraya, ed. wrongly.

⁴ aitiy pasāva, Bartholomae. aitiy iyam yuviyā, ed.

⁵ The supplement akāniy seems quite certain; cf. Daressy.

⁶ avaθīl yaθāl, Bartholomae. ava + +, Daressy. pasāva, ed.

⁷ nāviyā, WB^u., a very doubtful supplement and hardly justified from the use of the word in Bh. I, 18; I would rather read *nāva, ships; cf. Skt. nāvas.

⁸ ta[ra imā]m, WB^u.

⁹ mā[m kāma āha], WB^u.

2. I (am) Darius the great king, king of kings, king of countries possessing many kinds of people, king of this great earth far and wide, the son of Hystaspes, the Achaemenide.

Xerx. Elv.

On same rock in niche to right; Persian, Elamite, Babylonian.

1. A great god (is) Ahura Mazda who (is) greatest of the gods, who created this earth, who created yonder heaven, who created man, who created welfare for man, who made Xerxes king, one king of many, one lord of many.

2. I (am) Xerxes the great king, king of kings, king of countries possessing many kinds of people, king of this great earth far and wide, the son of Darius the king, the Achaemenide.

INSCRIPTION OF VAN

Xerx. Van

On niche in perpendicular rock of citadel; Persian, Elamite, Babylonian.

1. A great god (is) Ahura Mazda who (is) the greatest of the gods, who created this earth, who created yonder heaven, who created man, who created welfare for man, who made Xerxes king, one king of many, one lord of many.

2. I (am) Xerxes the great king, king of kings, king of countries possessing many kinds of people, king of this great earth far and wide, the son of Darius the king, the Achaemenide.

3. Says Xerxes the king: Darius the king, who (was) my father, he by the grace of Ahura Mazda did much which (was) beautiful and he commanded to dig out this place where he did not make an inscription written; afterwards I commanded to write this inscription; [let Ahura Mazda] protect [me with the gods, and my kingdom and what (has been) done by me].

2. 12)adam Xšayāršā xšā-13)yaθiya vazarka xšāyaθi-14)ya xšāyaθiyanām xš-15)āyaθiya dāhyūnām par-16)uzanānām xšāyaθiya 17)ahiyāyā būmiyā va-18)zarkāyā dūrai y apiy 19)Dārayava-hauš xšāyaθiya-20)hyā puθ'a Haxāmanišiya

INSCRIPTION OF VAN

1. 1)Baga vazarka Auramazdā hya maθi-2)šta bagānām hya imām būm-3)im adā hya avam aṣmānām 4)adā hya martiyam adā hya 5)šiyātim adā martiyahyā 6)hya Xšayāršām xšāyaθiyam 7)akunauš aivam parūnām x-8)xšāyaθiyam aivam parūnām 9)framātāram

2. adam Xšayāršā 10)xšāyaθiya vazarka xšāyaθiya 11)xšāyaθi-yānām xšāyaθiya da-12)hyūnām paruv zanānām xš-13)āyaθiya ahyāyā būmiyā va-14zarkāyā dūrai y apiy Dāraya-15)vahauš xšāyaθiyahyā puθ'a Ha-16)xāmanišiya

3. θātiy Xšayāršā 17)xšāyaθiya Dārayavauš xšāya-18)θiya hya manā pitā hauv va-19)šnā Auramazdāha vasiy tya 20)naibam akunauš utā ima st-21)ānam hauv niyaštāya kaⁿtanaiy 22)yanaiy¹ dipim naiy nipišt-23)ām akunauš pasāva adam ni-24)yaštāyam imām dipim nip-25)ištānaiy [mām Auramazdā p]ā-26)tū[v hadā bagaibiš utāmai-27)y xšaθram utā tyamaiy kartam]

INSCRIPTION OF HAMADAN

Art. Ham.

1)θātiy Artaxšaθrā XŠ vazarka XŠ [XŠyānām XŠ DAHyūnām XŠ ah]-2)yāyā BŪMIyā Dārayavašahyā² XŠhyā [puθ'a Dārayavašahyā Artaxšaθra]-3)hyā XŠhyā puθ'a Artaxšaθrahya³ X[ša-yāršahyā XŠhyā puθ'a Xšayār]-4)sahyā Dārayavašahyā XŠhyā pu[θ'a Dārayavašahyā Vištāspahyā puθ'rā] 5)Haxāmanišiya imam apadāna vašn[ā AURAMAZDĀhā An(ā)h(i)tahyā utā M^trahyā akunā m]-6)ām⁴ AURAMAZDĀ An(ā)h(i)ta utā M^tra mā[m utāmai y xšaθ'am⁵ ut]-7)ā imam tya akunā mā⁶ + + + +

¹yana naiy, Bollensen.

²dārayava[u]šahyā, Tolman.

³artaxšaθahyā, Bartholomae, but the copy I made of the original shows traces of θ^ra.

⁴[akun]ām, Foy.

⁵[utāmai y xšaθ'am], Tolman. [hacā gastā], WB.

⁶akunāumā(?) Tolman. akunavam, Bartholomae. See voc.

INSCRIPTION OF HAMADAN

Art. Ham.

On moldings of pedestals, now in British Museum; Persian, Elamite, Babylonian.

Says Artaxerxes, the great king, king [of kings, king of countries, king] of this earth, [son] of Darius the king: [Darius] was the son of Artaxerxes the king; Artaxerxes (was) [the son of] Xerxes [the king]; Xerxes (was) the son of Darius the king; [Darius (was) the son of Hystaspes], the Achaemenide; this apadāna by the grace [of Ahura Mazda, Anāhita and Mithra we (?) made]; let Ahura Mazda, Anāhita and Mithra [protect] me [and my kingdom] and this which we (?) have done.

INSCRIPTION OF MURGHAB

On monolith, above winged figure clad in long garments, repeated on other pillars; Persian, Elamite, Babylonian.

I (am) Cyrus the king, the Achaemenide.¹

SEAL INSCRIPTIONS

Dar. Seal

On small cylinder in British Museum; the king in chariot attacking lion; Persian, Elamite, Babylonian.

I (am) Darius the king.

Seal Inscr. a.

Arsaces by name, [the son] of Athiyabaushna.

¹Cf. Herzfeld's *Pasargadae*, *Klio*, 1908; Hoffmann-Kutschke, *Philol.* Nov., Nov. 1907. *14904*

INSCRIPTION OF MURGHAB

1) Adam Kūruš xšāya-2)θiya Haxāmanišiya

SEAL INSCRIPTIONS

Dar. Seal

Adam Dārayavaus XŠ

Seal Inscr. a.

1) Arša-2)ka n-3)āma 4) Aθi-5)yāba-6)ušna-7)hya¹ 8)[puθra]

Seal Inscr. b.

1) Hadaxaya² 2)+ + + + + + + + 3)θadaθa + +

Seal Inscr. c.

Vašdāsaka³

Seal Inscr. d.

Vahyav'šdāpāya⁴

Seal Inscr. e.

1)m^a Xa-2)ršā-3)dašyā⁵

WEIGHT INSCRIPTION1) ll karšā 2) adam Dāra-3)yavaus xš-4)āyaθiya va-5)zarkā Viš-
6)tāspahyā 7)puθra Hax-8)āmanišiya

VASE INSCRIPTIONS

Xerx. Vases

Xšayāršā XŠ vazarka

Art. Vases

Artaxšaθrā XŠ vazarka

The Venice Vase reads ardxaxcašca, see voc.; the Berlin Vase
has simply xšāyaθiya after the name of the king.

¹ āθiyābaušnahya, Bartholomae.² hadaxya, WB.³ vašdā saka, WB.⁴ vahyav[ī]šdā pāya, WB.⁵ xišyāršā, Justi.

Seal Inscr. b.**Hadakhaya (?)**.**Seal Inscr. c.****Vashdāsaka (?)**.**Seal Inscr. d.****Vahyavishdāpāya (?)**.**Seal Inscr. e.****Seal. Xerxes (?)**.

WEIGHT INSCRIPTION**Dar. Weight Inscr.***Green basalt; British Museum; Persian, Elamite, Babylonian.**2 Karsha-weight. I (am) Darius, the great king, the son of Hystaspes, the Achaemenide.*

VASE INSCRIPTIONS**Xerx. Vases***On several alabaster specimens (London, Paris, Philadelphia); Persian, Elamite, Babylonian, and Hieroglyphics.***Xerxes the great king.****Art. Vases***Now in Philadelphia, Berlin, Venice; the Venice Vase is of porphyry; Persian, Elamite, Babylonian, and Hieroglyphics.***Artaxerxes the great king.**

FRAGMENTS OF VASES FOUND AT SUSA
(trilingual)



J. de Morgan, Délégation en Perse, Vol. 1, p. 130.

xšayārš[ā], Xerxes

artax[šaθrā], Artaxerxes

[xš]āyaθ[iya], king

(58)

ANCIENT PERSIAN LEXICON

A, Ā

ā, 1) Verbal prefix, *to, unto*; e. g. *āyaⁿtā* = ā + *ayaⁿtā* (them. to i), Dar. Sz. c. 3; cf. New Pers. *āyað* < ā + *ayatiy. Note Turfan MSS. ā-gad (better than agad, Müller). 2) Postpos. prep. with loc., *in, on, by*; e. g., *gāθavā*, *in place*, *dastayā*, *at hand*, *arbairāyā*, *in Arbela*, *drayahyā*, *by the sea*. Cf. Jackson, Av. Gram. 736; Schulze, KZ, 29, 264; Brugmann, Grundr²., 619; Bartholomae, Grundr. d. iran. Philol., 217–9. In Av. also with acc., abl., gen., dat.; e. g. Av. *x^vaſāða*, Skt. *svapnād ā*; Av. *ahurāi ā*, Skt. *asurāya*. Av. ā, Skt. ā.

a- (before consonants; an- before vowels), neg. prefix; a-x̄sata, *inviolate, unhurt*, a-nāmaka, (*month*) of the nameless (god), an-āhita, *without blemish*. I. E. *_ñn-, *_ñnn-, Av. a-, an- (Middle Pers. a-, an-), Skt. a-, an-, Gr. a-, ἀν-, Lat. in- (for en-), Goth. un-; Gr. νā-, νη- (I. E. *_ññ); cf. Schulze, KZ, 27, 606.

a, demon. pron. *this*. Gen. sg. f. *ahyāyā* (written [ahyā]yāy by stone-cutter's blunder in Dar. Sus. b.), ahiyāyā. Loc. sg. f. *ahyāyā*, ahiyāyā. In both gen. and loc. the stem a has been increased by hy (from gen. sg. ?), to which is added an ending analogous to that of nouns. Cf. Bartholomae, Grundr. 239, 2; Foy, KZ, 35, 9. I. E. *o-, Av. a, Skt. a, Gr. ε-i, Cret. η'.

aita, demon. pron. *this*. Acc. sg. n. aita. I. E. *eito, YAv. āēta (Turfan MSS. 'ēd), Skt. eta.

aina[ira] (Elam. ainairs; Bab. a-ni-ri-'), m. name of a Babylonian, father of Nidintu-Bel. The word is clear in Elam. and Bab. texts. KT record space for about two characters. Gen. sg. aina[ira]hyā, Bh. 1. 16.

aiva, num. *one*. Acc. sg. m. aivam. I. E. oīuo, Av. aēva (Middle Pers. ēv, New Pers. yak < *aivaka, cf. Horn, NS, 19, 4.), Gr. οlos, Cypr. οl̄f̄os.

autiyāra (Elam. autiyaruš; Bab. u-ti-ia-a-ri), m. name of a district in Armenia. Nom. sg. autiyāra.

aura, m. *god*. Instr. sg. aurā, Dar. Pers. e, 3. šiyātiš axšatā hauvciy aurā nirasātiy; cf. Foy, KZ, 37, 561. Gen. sg. (with mazdāh), aurahya mazdāha; cf. Jackson, Zoroaster, 171; Tolman, PAPA, 33, 68. Av. ahura, Skt. asura.

auramazdāh (Elam. uramašta; Bab. u-ra-ma-az-da), m. name of the supreme god, *Ahura Mazda*. Nom. sg. auramazdā. Acc. sg. auramazdām. In the mutilated passage, Bh. 4. l. 44, auramazd^a + + + + rtaiyiya, KT plainly record d^a, thus making impossible the supplement auramazdiya of WB, which otherwise might receive some support from the Elam. ankirir ^anuramašta-ra, *I state as a follower of Ahura Mazda*. I have proposed the supplement auramazd[ām upāv]rtaiy (Vdt. Stud. 1, 31), regarding + + + + rtaiyiya as dittography for + + + + rtaiy (cf. tyanā manā, Bh. 1, 8), and translating, *I turn unto Ahura Mazda* (i. e. *I appeal to him*). For this meaning of upa + ā + vart in Skt., cf. MBh. 5, 1679 and examples quoted in PWb. KT give space for four or five characters in the lacuna. See other proposed supplements s. v. + + + + rtaiyiya. For former discussions of the passage cf. Foy, KZ, 37, 539, (ibid. 35, 44), ZDMG, 52, 565; Gray, JAOS, 23, 61; Fr. Müller, WZKM, 1, 59. Gen. sg. auramazdāha (frequently written auramazdāhā in Dar. Pers. d, e, NR; Xerx. Pers. a). **aura** (q. v.) + mazdāh, *the lord knowing all*, Av. mazdāh, name of supreme god (with and without ahura), Ar. *ma(n)ēdhā-; cf. Bartholomae, BB, 13, 80. Phl. öhrmazd, New Pers. hormizd; cf. Horn, NS, 37, 21.

axšata, adj. *unhurt, inviolate, undisturbed*. Nom. sg. f. axšatā, Dar. Pers. e, 3. hyā duvaiš[taj]m šiyātiš axšatā, *prosperity for a long time undisturbed*. Thumb (Tolman, O. P. Inscr. 148, n) regarded the preceding hyā as 3 sg. opt. of ah. For Bartholomae's view see s. v. hyā. a(neg.) + xšata, ppl. of xšan, Skt. kṣan, Gr. κτείνω; cf. Kretschmer, KZ, 31, 428.

āgar[tar], m. supplement which I proposed (Vdt. Stud. 1, 9) for ag^ar^a + +, KT, who record space for two characters. I take the word as nom. ag. of a + *gar, *to wake* (YAv. gar, Skt. gī), a

watcher, wakeful, zealous. This meaning fits the Bab. pi-it-ku-du, *watchful*. Weissbach (ZDMG, 61, 725) makes the same conjecture; "Ich vermute eine Ableitung von der Wurzel *gar*, *wach sein* + *a*." He writes me under date of May 19, 1908; "Ich freue mich dass wir hinsichtlich *agara* + +, 1. 21, und [biy]ā, 4. 69, einer Ansicht sind." Bartholomae, WZKM, 22, 72, compares Skt. *gūrta*, Av. āgrēmaitiš, translating *willig, willfährig, folgsam*. The emendation *dauštā* of ed. is impossible. [akka *kannaš*], *who was friendly*, of Weissbach and KT can hardly be the correct supplement for the corresponding Elam. Should we, however, restore the verb *kanne*, its form would be *kanneš*, aor. 3 sg., not *kannaš*. Nom. sg. āgar[tā]. Note Turfan MSS. vīgarānēd.

aⁿtar, prep. with acc. *within, among, in*. Bh. 4. 3. aⁿtar imā hamaranā. Bh. 2. 13. [aⁿta]r didām frāhaⁿjam. Av. antarə (Turfan MSS. 'andar), Skt. antar.

atiy, verbal prefix, *beyond, across, past*. I. E. *eti, YAv. aiti (Turfan MSS. 'ad, 'ēd), Skt. ati.

aθaⁿgaina or āθaⁿgaina, adj. *of stone*. Nom. sg. m. aθaⁿgaina, Dar. Pers. c. ardastāna aθaⁿgaina. Acc. sg. f. aθaⁿgainām, Art. Sus. c; aθaⁿganām for aθaⁿgainām, Art. Pers. a, b, 3. YAv. aṣenga (New Pers. sang, Horn, NS, 38, 2). Cf. KZ. 39, 69.

aθahavaja, a doubtful word read by KT in Bh. 4. l. 90. Hoffmann-Kutschke would connect with *pepraka* of Elam. Bh. L. l. 8.

aθiy, thus to be read in place of a[b]iy of WB' in Bh. 1. l. 91. This old reading is confirmed by KT, who remark; "The reading of the sign θ is certain." aθiy bābiru[m yaθā naiy up]āyam, *when I had not come to Babylon*.

aθiyābāušna, m. name of the father of Arsaces. Gen. sg. aθiyābāušnahya. *aθiyā, *true* (cf. hašiya, q. v.) + *baušna, fr. buj, *to free*, YAv. buj (Middle Pers. böxtan); cf. ZDMG, 51, 248. Bartholomae reads zθiyābāušna, but against his etymology cf. Justi, IF, 17, Anz. 106, who gives the meaning of the compound, *wahrhaftige Erlösung habend*.

aθurā (Elam. *aššura*; Bab. *a-šur*; Gr. *'Ασσυρία*), f. *Assyria*. Nom. sg. *aθurā*. Loc. sg. *aθurāyā*; cf. Bartholomae, Grundr. 413.

aθrina or *āθrina* (Elam. *aššina*; Bab. *a-ši-na*), m. name of a Susian rebel. Nom. sg. *āθrina*. Acc. sg. *āθrinam*. The Persian name is quite likely a transcription of the Elam.; cf. Foy, KZ, 37, 498. Justi, on the other hand, suggested a possible connection with Av. *ātar* (New Pers. *ādar*), *fire*; cf. YAv. *āterə-dāta*, *fire-given*, Bartholomae, Altiran. Wb., 324.

āθriyādiya (Elam. *aššiyatiyaš*; Bab. *kislimu*, ninth month), n. name of a Persian month, Nov.-Dec. Gen. sg. *āθriyādiyahya* (sic KT, not *āθriyādiyahyā* of the ed.; cf. Bartholomae, Grundr. 412, n. 1). **ātar*, *fire*, Av. *ātar* (Turfan MSS. *'adūr*, New Pers. *ādar*) + **yādiya*, *worship*, fr. *yad* (q. v.).

ada, adv. *then*. GAv. *adā*, YAv. *aða*, Skt. *adha*. *a* + *da*; cf. Jackson, Av. Gr. 729; Whitney, Skt. Gr. 1103.

adakaiy, adv. *then*. *ada* + *kaiy*, loc. sg. to I. E. **ko*, Gr. *ποι*; cf. Thumb, KZ, 33, 22. Bartholomae (Grundr. 218, 3) reads *ada-kīy*, instr. sg., Skt. *kim* in *mākim*, Lat. *qui* in *atquī*. Note Turfan MSS. *'eg*.

[*[ād]āta*, adj. *noble*. Nom. pl. m. [*ād]ātā*, emendation (Andreas-Hüsing) in Bh. 1. 7, for which Bab. [*mār*]-*bānūti* gave some support, is now impossible because of clear record of [*ā*]mātā in KT; also Jackson's conjecture (JAOS, 24, 89) in Bh. 4. l. 51 in place of [*y*]ātā of KT and [*yāt*]ā of ed. The old reading [*y*]ātā *āhaⁿ*, *as long as they lived*, seems more in accord with Elam. and Bab. versions. Jackson's view would, of course, connect the word with YAv. *āzāta* (New Pers. *āzād*).]

adam, pers. pron. I. Nom. sg. *adām*, Av. *azēm* (Turfan MSS. *'az*), Skt. *aham*. Acc. sg. *mām*, Av. *mām*, Skt. *mām*, Abl. sg. *ma*, GAv. *mat*, Skt. *mat*, Gen. sg. *manā*, *mai*, YAv. *mana*, *mē*, GAv. *mōi*, Skt. *mana*, *me*. Nom. pl. *vayam*, Av. *vaēm*, Skt. *vayam*. Gen. pl. *amāxam*, YAv. *ahmākem*, Skt. *asmākam*.

adiy, prep. with loc. *in*. Bh. 4. 14. *ufrāstādiy parsā*. Cf. Bartholomae, IF, 12, 110. Skt. *adhi*. Cf. Turfan MSS. *'adiyāvar*.

adukaniša (thus read for adukani of ed.; cf. KT, 35. Elam. atukannaš), f. name of a Persian month, Oct.-Nov., Oppert; June-July, Foy; May-June, Justi. Gen. sg. aduka[ni]šahya, Bh. 2. 12. **kan**, *to dig* (q. v.), *Graben*, Ausstechen der Bewässerungskanäle, Bartholomae, Altiran. Wb., 61.

ana, demon. pron. *this*. Instr. sg. anā, Dar. Pers. e. hadā anā pārsā kārā. Av. ana, Skt. ana.

anā, prep. with instr. *along, throughout*. Xerx. Pers. a. anā pārsā. YAv. ana, Gr. ἀνά.

anāmaka (Elam. anamakkaš; Bab. ṭebētu, tenth month), adj. name of a Persian month, Dec.-Jan. Gen. sg. anāmakahya (Bartholomae, Grundr. 412, n. 1). a + nāmaka, Skt. anāmaka; *Monat des namenlosen*, d. i. des höchsten Gottes, Bartholomae, Altiran. Wb.; cf. Justi, ZDMG, 51, 248.

anāhita, name of a goddess; written in text an^ah^at^a, Art. Sus. a; Art. Ham. YAv. an-āhita, *spotless*; cf. Wilhelm, ZDMG, 40, 105; Foy, KZ, 35, 63; Tolman, PAPA, 33, 69.

aniya, adj. 1) *other, another*. Nom. sg. m. aniya. Acc. sg. m. aniyam. Nom. pl. m. aniyā, aniyāha (thus read in Bh. 4. l. 63 and probably in l. 61; “From the traces which exist the form aniyāha is more probable than aniyā” KT). Nom. pl. f. aniyā.. Loc. pl. f. aniyāvā. 2) *the one—the other*. Acc. sg. m. aniyam, Bh. 1. 18. aniyam ušabārim akunavam, *one part I put on camels*. Gen. sg. m. aniyahyā, Bh. 1. 18. aniyahyā asam frānayam, *for the other I brought horses*. 3) *strange, hostile, an enemy*. Nom. sg. m. aniya, Bh. 1. 19. aniya āpiyā [āhyat]ā (Kern, [aharat]ā, Oppert, KT). Instr. sg. m. aniyāna, Dar. Pers. d. hacā aniyāna (Jackson, JAOS, 27, 191). 4) *with ciy*, Nom. sg. n. aniyāsciy. Av. anya (Turfan MSS. 'ani, Middle Pers. an, Oss. inna, Pāz. han), Skt. anya.

anuv, prep. with instr. (according to reading ufrāt^uuvā, KT, in Bh. 1. 19); otherwise Bartholomae, WZKM, 22, 71. *along, after*. Av. anu, Skt. anu.

anušiya, adj. *devoted to, ally, follower*. Nom. pl. m. anušiyā. anuv (q. v.) + Ar. suffix tīa.

apa, verbal prefix, *from, away*. YAv. apa, Skt. apa, Gr. ἀπό.

apatara, adj. Acc. sg. n. as adv. apataram, *away from, outside of, elsewhere*. apa(q. v.) + comp. suffix tara. Skt. apataram.

apadāna, n. *palace*. Acc. sg. apadāna, Art. Ham. imam apadāna. Cf. Skt. apadhā, *concealment*; apa (q. v.) + ²dā (q. v.).

apanyāka, m. *ancestor*. Nom. sg. apanyāka (with encl. ma, abl. or = maiy; cf. Foy, KZ, 35, 59), Art. Sus. a. imam apadāna dār-ayavauš apanyākama akunaš. apa (q. v.) + nyāka (Phl. nyák).

apara, adj. Acc. sg. n. as adv. aparam, *afterwards*. The Bab. ša be-la-a ar-ki-la, *who shalt rule after me*, leads Bartholomae to suggest apara-ma, *posterior me*, in Bh. 4. 5, 14, 19, hya apar^am^a āhy. Comp. of apa, Av. apara, Skt. apara.

āpi, f. *water*. Nom. sg. āpiš, Bh. 1. 19. āpišim (i. e., āpiš-šim; cf. KZ, 35, 36; ibid. 40, 134) parābara; as loc. Pedersen, KZ, 40, 134, es riss ihn fort im wasser. Loc. sg. āpiyā, Bh. 1. 19. aniya āpiyā [āhyat]ā (Kern; [aharat]ā, Oppert, KT). Av. āp (Turfan MSS. 'ab, 'ap, New Pers. āb, Gil. ūv, Afy. ūba, Geiger, SA, 4), Skt. nom. pl. āpas.

apiy, adv. *on, upon, thereto, still*. dūraiyan piy, *far and wide*. Probably apiy is to be read in Bh. 4, l. 46. [ap]imaiy aniyašciy vasily kartam, *still much else was done by me* (cf. KT, 68), thus setting aside Gray's theory (avā as abl. sg.). Av. aipi, Skt. api, Gr. ἐπί.

abiy, prep. with acc. *to, against*. GAv. aibi, YAv. aiwi, Skt. abhi.

abicariš. The reading abācaris with which the critics have operated, Spiegel, Darmesteter (Étud. Iran. 2. 130), Justi (IF, 17, Anz. 105), is superseded. "My inference from the absence of a note is that the text stands as first given by Rawlinson, i. e., abicariš." Jackson, JAOS, 24, 85. The word is thus recorded by KT who translate *pasture-lands*. The Elam. and Bab. give no assistance. Some of the various proposed meanings are: *Weideplätze* (Spiegel), cf. New Pers. carīdan, *to pasture*; *Hilfsmittel* (WB); *commerce* (Tolman, O. P. Inscr. 121); *i pascoli* (Rugarli);

en sauveur (Oppert); *servitium* = *servos* (Gray, AJP, 21, 17); *Weide* (Bartholomae, Altiran. Wb., 89).

ab(i)yapara, an uncertain word in Art. Sus. a; according to Foy *abyapara* [u]pā, *later under* (*Artaxerxes*).

abiš, adv. *thereby*. Bh. 1. 18. abiš nāviyā āha. Cf. *abiy*, Brugmann, KZ, 27, 417 vs. Schmidt, Pluralb. 352; Foy, ZDMG, 54, 371; Pedersen, KZ, 40, 129, *on opposite side*; Bartholomae, Zum Altiran. Wb., suggests possibly *abi-ša* (abl.).

ama, pron. stem, Av. ahma; see *adam*.

amuθa, see *muθ*.

ayadaiy, see *yad*.

āyadana, n. *sanctuary, place of worship*. Acc. pl. *āyadanā*. Elam. ^{an}ziyan ^{an}nappanna; Bab. bitāti ša ilāni. ā + *yadana, fr. yad (q. v.). *āyadanā* (Bh. 1. 14) can hardly be the temples of foreign gods; cf. Tolman, PAPA, 33, 70 against the view of Foy, KZ, 35, 23.

āyasatā, for *āyastā* of ed. and KT; see *yam*.

ar (Inchoative pres. *rasa-*, Bartholomae, Grundr., 135), *to set in motion, go, come, arrive*. Pret. 1 sg. *arasam*. Av. *ar* (Turfan MSS. 'avar, New Pers. *rasað*), Skt. r̥.

— with prefix *parā*, *come to, arrive*. Pret. 1 sg. *parārasam*. 3 sg. *parārasa*.

— with prefix *niy*, *come down, descend*. Pres. subj. 3 sg. *nirasātiy*.

araika (or *arika*, cf. Bartholomae, Altiran. Wb., 189.), adj. *hostile*. Nom. sg. m. *araika*.

arabāya (Elam. *arpaya*; Bab. *a-ra-bi*; Gr. Ἀραβία), m. *Arabia*. Nom. sg. *arabāya*.

arakadri (Elam. *arakkatariš*; Bab. *a-ra-ka-ad-ri-*), m. name of a mountain. Nom. sg. *arakadriš*. Perhaps **ara*, *mountain* + **kadri*,

ravine. Against the reading and etymology of Foy and Bartholomae, cf. Justi, IF, 17, Anz. 106. Note also Bartholomae, Zum Altiran. Wb., 116.

arxa (or araxa, Elam. arakka; Bab. a-ra-hu), m. name of an Armenian rebel. Nom. sg. arxa. Acc. sg. arxam.

ariya, adj. *Aryan*. Nom. sg. ariya. Members of compound separated, ariya c[i]θ̄a, of *Aryan lineage*, Dar. NR. a. l. 14. YAv. airya (New Pers. ērān, Horn, NS, 103), Skt. árya.

ariyāramna (wrongly ed., ariyārāmna; cf. KT, 2. Elam. arriyāramna; Bab. ar-i-a-ra-am-na-'; Gr. Ἀριαράμνης), m. *Ariaramnes*, name of the great-grandfather of Darius. Nom. sg. ariyāramna. Gen. sg. ariyāramnahyā. ariyā (nom. pl., q. v.; otherwise Foy, KZ, 35, 9) + *ramna, fr. *ram, to be or cause to be at peace, YAv. ram, Skt. ram.

aruvastam? Dar. NR. b. aruvastam upariy [dāraya]vau[m] xšāyaθiyam.

artaxšaθ̄a (Elam. irtakšašša; Bab. artakšassu; Gr. Ἀρταξέρξης; cf. Lycian ἀrtax̄ssirazahā on Xanthos stele), m. *Artaxerxes*. 1) *Artaxerxes I*. Gen. sg. artaxšaθ̄ahyā, artaxšaθ̄āhyā (written artaxšaθ̄ahyā in Art. Ham. See Tolman, Rēexamination of Columns, PAPA, 36, 33), artaxšaθ̄ā (for gen. sg.), Art. Pers. a, b. dārayavaš artaxšaθ̄ā xšāyaθiya puθ̄a artaxšaθ̄ā xšayāršā xšāyaθiya puθ̄a; cf. Marquart, ZDMG, 49, 665; Thumb, KZ, 32, 130; Foy, KZ, 35, 55. 2) *Artaxerxes II*. For nom. sg. artaxšaθ̄ā, Art. Sus. a. θātiy artaxšaθ̄ā XŠ vazarka; also Art. Pers. a, b, 2; Sus. b; cf. Foy, KZ, 35, 57. For gen. sg. artaxšaθ̄ā, Art. Pers. a, b. adam artaxšaθ̄ā xšāyaθiya puθ̄a. 3) *Artaxerxes III*. For nom. sg. artaxšaθ̄ā, Art. Pers. a, b, 2, 3, 4. θātiy artaxšaθ̄ā. For acc. sg. artaxšaθ̄ā, Art. Pers. a, b, 1. hyā mām artaxšaθ̄ā xšāyaθiya akunauš. 4) *Artaxerxes I(?)*, *II(?)*, *III(?)*, cf. Weissbach, Iran. Gr. II, 60, 18; Longpérier, RA, 2, 446; Foy, KZ, 35, 58. Nom. sg. ardaxcašc(?)a, Vase of Artaxerxes (Venice). This is the reading of the editions and generally accepted (cf. Foy, KZ, 37, 565; Bartholomae, Altiran. Wb., 192), šc being regarded as a phonetic representation of θ̄ (Elam. šš; Bab. ts). The vase, however, as far as I can infer from the photographs which I have seen, clearly gives ardaxcašda, showing an uncut

space between d^a and the mutilated word-divider. Either we must suppose that the engraver omitted the small horizontal wedge which differentiated c^a and d^a, or we must accept the reading ardaxcašda. *arta, *law*, Av. arəta + xšaθrā, *kingdom* (q. v.).

artavardiya (Elam. irtumartiya; Bab. ar-ta-mar-zi-ia), m. name of one of the generals of Darius. Nom. sg. artavardiya. Acc. sg. artavardiyam. *arta, *law*, Av. arəta + *vard, *to increase*, Av. varəd (New Pers. bālidan), Skt. vṛdh.

ardaxcaš(?)a, see artaxšaθrā.

ardastāna, m. *window-cornice* (?). Nom. sg. ardastāna, Dar. Pers. c. ardastāna aθaⁿgaina dārayavahauš XŠhyā viθiyā karta. *arda, *half*, YAv. arəda + stāna, YAv. -stana (New Pers. stān), Skt. sthāna; cf. Bartholomae, Altiran. Wb., 193. Foy, KZ, 35, 48. connects the first member of the compound with Av. arezō, *bright*, Skt. rjra.

ardumaniš (Elam. [artumanniš]; Bab. a-ar-di-ma-ni-iš), m. name of one of the allies of Darius against Gaumāta. Nom. sg. ar[duma]-ni[š]. *ardu, *right*, GAv. erēzu, Skt. rju + *maniš, *mind*, Av. manah, Skt. manas.

arbairā (Elam. arpera; Bab. ar-ba'-i), f. *Arbela*. Loc. sg. arbai-rāyā.

armina (Elam. arminiya; Bab. u-ra-aš-tu; Gr. Ἀρμενία), m. *Armenia*. Nom. sg. armina. Acc. sg. arminam. Loc. sg. arminaiy.

arminiya, adj. as subs. 1) *Armenian*. 2) *Armenia*. Nom. sg. m. arminiya. Loc. sg. m. arminiyaly (thus read in Bh. 2. ll. 34, 39, 44 in place of armaniyaiy of ed., and to be supplied in Bh. 2. ll. 48, 63; cf. KT, 29). Written arm'niyaiy in Bh. 2. ll. 34, 39, 44.

aršaka, m. *Arsaces*. Nom. sg. aršaka. *aršan, *man*, YAv. aršan, Gr. ἄρσην + suffix ka.

aršādā (Elam. iršata), f. name of a fortress. Nom. sg. aršāda. Cf. Justi, IF, 17, Anz. 106.

aršāma (Elam. *iršama*; Gr. *Ἀρσάμης*), m. *Arsames*, name of the grandfather of Darius. Nom. sg. aršāma. Gen. sg. aršāma-hyā. *aršan, man, hero (cf. aršaka) + *ama, might, YAv. ama.

arštā (for arštatā; “the sign is quite clearly r and not b on the rock” KT), f. *Rectitude*. Acc. sg. arštām, Bh. 4. 13. upariy arštām upariy + + + +; Elam. šutur ukku hupa git, *I ruled in accordance with the ordinance*; Bab. ina di-na-a-tu a-si-ig-gu, *in accordance with the laws I governed*. The old reading of Rawlinson abaštām was nearer correct than the later abištām, as Jackson (JAOS, 24, 91) and KT clearly indicate the absence of i in the word. arštā was first conjectured by Foy (KZ, 35, 45) and later confirmed by Jackson’s reexamination of the Behistan Rock. We cannot, however, accept Foy’s further conjecture āpariyāyam, *ich verehrte die aufrichtigkeit*, as Jackson and KT record the presence of the second upariy on the stone; cf. Tolman (Vdt. Stud. 1, 32). The emended reading has an important bearing on the religion of the Achaemenid kings: cf. Jackson, JAOS, 21, 169; Foy, ZDMG, 54, 341; Wilhelm, ibid. 40, 105; Tolman, PAPA, 33, 67. Weissbach (ZDMG, 61, 733) would emend the Bab. u-ša-as-gu-u. YAv. arštāt, *goddess of rectitude*, fr. aršta, *upright*.

aršti, f. *spear*. Nom. sg. arštiš. YAv. aršti, Skt. ṛsti.

arštibara, m. *spear-bearer*. Nom. sg. arštibara. aršti (q. v.) + *bara, fr. bar (q. v.).

ava, demon. pron. *that*. Acc. sg. m. avam. Gen. sg. m. ava-hyā. Acc. sg. n. ava, avaš-ciy. Nom. pl. m. avaiy. Nom. pl. f. avā, NRa. 4. As acc. pl. m. avaly, Bh. 2. 13. avaiy — frā-ha"jam. Gen. pl. m. avašām (cf. Turfan MSS. 'ovēšān). I. E. ogo, Av. ava (New Pers. ō, Kurd. af).

ava, verbal prefix, *down*, e. g. ava + jan, *to strike down*. Av. ava (Middle Pers. ō), Skt. ava.

avā, adv. *thus*. Correlative to yaθā, Bh. 4. l. 51. avā naiy astly kartam yaθā, reading confirmed by KT. Cf. Tolman, Vdt. Stud. 1, 32.

avākanam, a reading confirmed by KT in Bh. 1. 18. maškāuvā avākanam, *I placed (my army) on floats of skins*; cf. Tolman, Vdt.

Stud. 1, 15. Pedersen, KZ, 40, 133, translates, *Ich setzte das heer auf*. The attempted emendation *avakarnam*, fr. *kart*, *to cut, divide*, is superseded.

avajam, Bh. 2. 13, 14. *utāšaiy [u]cašma avajam* (*a-vajam* or *a-vaⁿjam*, Bartholomae), *I put out his eyes*. Cf. KZ, 37, 554. Jackson (JAOS, 24, 88) remarks: “The sight is destroyed by means of a red-hot iron brought near the ball. This latter observation may throw some additional light on the meaning of *avajam*. The reading of this word is beyond question.” See *ucašma*. The sense of both Elam. and Bab. version is as given above.

avaθā, adv. 1)*thus*, 2)*then*. Bh. 4. 10. *nūram* (Jackson, JAOS, 24, 90; KT, 69) *θuvām varnavātam tya manā kartam avaθā sā + + + d + + + ādly, let it now convince thee what has been done by me, so + + +*. In Dar. NRA. 4 Stolze’s photograph shows [avadā] or [avaθā] where Foy, KZ, 35, 51 reads [ava]dā. Bartholomae, by reference to Ménant and Daressy (Recueil de trav.) reads *avaθā yaθā* for *pa[s]ávā* of ed. in l. 11 of Dar. Sz. c, 3. YAv. *avaθa*.

avaθāštā pari[ba]rā, *thus preserve them* (i. e. the sculptures), reading of KT for *avā avaiy parikarā* of ed. in Bh. 4. l. 72. See *bar*. Hoffmann-Kutschke would take the first word as *avaθā štā*, *stand thou* (as I stand with subdued rebels before me).

avadā, adv. 1)*there*, 2)*thither*, 3)*hacā avadaša* (i. e. *avadā + ša*, abl. sg. pron.; cf. Bartholomae, BB, 14, 247. Foy, KZ, 35, 29, on the other hand compares Lat. *sed*, e. g., *sed fraude*), *thererfrom, thence*. [a]vadā for [a]dā[raya] of ed. is to be read in Bh. 2. l. 29, followed by a lacuna affording, as KT record, “scarcely room for more than two signs. The traces of the last sign seem to be those of *n^a* or *h^a*.” Can we supply *āha*, *there he did not abide*? Cf. Tolman, Vdt. Stud. 1, 18. YAv. *avaða* (Turfan MSS. ’ōd, Bal. ūdā).

avaparā, adv. *there along, there before*. Read thus in Bh. 2. l. 72 for *avadā* of ed.; cf. KT, 35. Bh. 3, 12. *aršādā nāmā didā [ha]rauvatiyā avaparā atiyāiš* (Bartholomae, Grundr. 360). KT plainly record the reading *avaparā*, thus setting aside Foy’s conjecture *avadaparā*. *ava* (acc. sg. n.) + **parā*, *before*, Av. *para*, Skt. *purā*.

avast[ā]ya[m], reading of KT in Bh. 4. l. 91, in which Weissbach (ZDMG, 61, 730) sees a possible reference to the Avesta.

āvahana, n. *dwelling place*. Nom. sg. **āvahanam**. Skt. **vasana**. **ā** + ***vah**, to dwell, YAv. **vah**, Skt. **vas**.

avahya, to ask aid, implore. Denominative of ***avah**, Av. **avah**; cf. Skt. **avasya**.

— with prefix **patiy**, seek for help, supplicate. Mid. pret. 1 sg. **patiyāvahyaiy**, Bh. 1. 13. **adam auramazdām patiyāvahyaiy**, I prayed Ahura Mazda for help. “The true reading of the radical part of the word is —vahyaiy (—v^hy^aiy^a, with hy, not y) as is plainly shown in a photograph which I took of it when I examined the Behistan Rock in 1903. The verb **patiyāvahyaiy** is therefore naturally to be connected, as a denominative, with Av. **avah-**, **avahya**, aid, assistance, support, cf. Bartholomae, Altiran. Wb., 179, and see especially Friedrich Müller in WZKM, 1, 122, and Tolman, OP. Insc. p. 167; and it is precisely the Iranian equivalent of the Sanskrit denominative **avasya-**, seek for aid, take refuge with, in Rig Veda, I, 116. 23 (**avasyate**, dat. pres. ptepl.).” Jackson, JAOS, 27, 190. KT confirm Jackson’s reading thus removing all possible connection with the root **van** (Bartholomae, ZDMG, 48, 156; Foy, KZ, 37, 518). For Bartholomae’s later view, see Zum Altiran. Wb., 217. The same scholar writes me in a personal letter: “Die Turfanhandschriften bieten **padvahid**, **padvahām**, **padvahišn**, u. s. w, alle im Sinn des lat. *supplicari*.”

avahyarādiy, adv. for this reason, therefore. **avahya** (for **avahyā**, loc. sg. f.; cf. Bartholomae, Grundr. 239, 2) + ***rādiy**, loc. sg. cause, New Pers. **rā**; cf. Justi, IF, 17, Anz. 91.

av^h[r +] thus read in place of **av[ārada]** of ed. in Bh. 2. l. 94. **a[vā]m kāra av^h[r +]**, the people forsook him. The Elam. version makes the sense certain. The Bab. is wanting. KT record: “The traces of the sign following h are probably those of r. There is room for one more sign in this word.” In Vdt. Stud. 1, 22, I suggested the supplement **avahar[ja]**, Skt. **avasṛjat**, (the people) cast off allegiance to him, which seems quite certain when we compare Turfan MSS. **hērz**. Weissbach (ZDMG, 61, 726) suggests **avahar[ta]**, part. perf. to ***har**, Skt. **sar**, *weggelaufen seiend*.

asa, m. *horse*. Acc. sg. *asam* (in collective sense), Bh. 1. 18. *aniyahā asam frānayam*, *for the rest I brought horses*. This is plainly the reading of the stone. Jackson records: “The reading *ašm* ++ of Spiegel, Kossowicz, and Tolman, or *tašma[kam]* of Fr. Müller, WZKM, 1, 222, and *as[pā]* of Weissbach and Bang, though the latter were on the right track, must be abandoned. The word is simply *asam*, *horse*.” KT confirm Jackson’s reading. The conclusion of Gray (AJP, 21, 7) concerning a double representation by *sp* and *s* of Iranian *sp* is hereby shown to be correct; cf. Horn, Grundr. d. neupers. Etym., 160, 749. See s. v. *aspā*.

asagarta (Elam. *aššakartiya*; Bab. *sa-ga-ar-ta-a-a*), m. *Sagartia*. Nom. sg. *asagarta*. Acc. sg. *asagartam*. Loc. sg. *asagartaiy*. Against Bartholomae’s etymology cf. Justi, IF, 17, Anz. 114, *asa* (q. v.) + **garta*, Skt. *garta*, *wagon*. Note also Bartholomae, Zum Altiran. Wb., 120.

asagartiya, adj. *Sagartian*. Nom. sg. m. *asagartiya*.

asabāri (thus read since Jackson’s and KT’s confirmation of *asa* against Bartholomae’s *asbāri* for *aspabāri*, Altiran. Wb., 219; Hübschmann, ZDMG, 36, 133; Justi, IF, 17, Anz. 114; Pedersen, KZ, 40, 133), adj. *mounted on horses, horsemen*. Instr. pl. *asabāribiš*. New Pers. *suvār*. *asa* (q. v.) + *bāri*, fr. *bar* (q. v.).

[*aspā*, in composition, *horse*. YAv. *aspā* (New Pers. *asp*, Afy. *aspā*, f., Oss. *afsa*, Kurd. *hasp*, Socin, SK, 9), Skt. *açva*].

aspacanah, name of Persian, *Aspathines*. Nom. sg. *aspacanā*, Dar. NRd. **aspā* (q. v.) + **canah*, n., *desire*, YAv. -*cinah*, Skt. *canas*.

asman, m. 1) *stone*, 2) *firmament, heaven*. Acc. sg. *asmānam* (written *asmānām* in Art. Pers. a, b). YAv. *asman* (Turfan MSS. 'asmān, New Pers. *āsmān*, Gab. *asbān*), Skt. *açman*. Cf. KZ, 39, 69; Wackernagel, Ai. Gram. 71.

ašnaiy, a doubtful word in Bh. 2. 4. *adam ašnaiy āham abiy uva-jam*. The Elam. renders *kanna enni git*. WB and KT translate both Persian and Elam., *I was friendly with Susiana*. I think

it doubtful if Elam. *kanna* means *friendly*, for it is not likely that [akka *kannaš*] is the correct supplement for the Elam. corresponding to Persian *agⁿr^a* + +, Bh. 1, 8; cf. Tolman, Vdt. Stud. 1, 9. Bartholomae (Altiran. Wb., 264) regards *ašnaiy* as loc. sg. to *ašna*, *march*, i. e., *I was on the march to Susiana*. The Elam. passage is discussed by Foy (KZ, 35, 37), who favors the interpretation, *auf dem marsche*. The Bab. gives no assistance. Cf. Bartholomae, Grundr. 1, 31; Foy, ZDMG, 52, 567.

azdā, adv. *known* (Bartholomae, IF, 9, 279; nom. sg. *azdā* Johansson, IF, 2, 28). Bh. 1. 10. *kārahy[ā naiy]* *azdā abava*, *it was not known to the people*. GAv. *azdā* (Middle Pers. *azd*, Afy. *zda*, Geiger, SA, 7), Skt. *addhā*.

[ah (text, + + + + ā), *to throw*. Pass. indic. pret. 3 sg. [āhyat]ā, Bh. 1. 19. *aniya āpi[y]ā [āhyat]ā*, *the enemy (Foy, the other part) were driven into the water*. Rugarli, *il nemico fu gettato nell' acqua*. Cf. Kern, ZDMG, 23, 239; Foy, KZ, 37, 554. Bartholomae, AF, 1, 61, first suggested *ahadatā* (*had* = Skt. *sah*), but later (Altiran. Wb., 279) favors Kern's reading. WB, [a]haⁿ[jat]ā (haⁿj = Skt. sañj); Oppert (Le peuple — des Mèdes, 169 [a]ha[ra]tā (har = Skt. sar) which Gray favors in AJP, 21, 22, and which KT supply, remarking: "There is room for this restoration on the rock;" they translate the Elam., *I drove them into the river*. The Bab. gives no assistance. YAv. ah, Skt. as.]

ah (Pres. *ah-*, *h-*, Bartholomae, Grundr. 122), *to be*. Act. indic. pres. 1 sg. *amiy*. 3 sg. *astiy*. 1 pl. *amahy*. 3 pl. *haⁿtiy*. Pret. 1 sg. *āham*. 3 sg. *āha*. 3 pl. *āhaⁿ*. Subj. 2 sg. *āhy* (for *a^hahiy*. Wrongly read in ed. and KT, *ahy*. The subjunctive is certain as seen in such a phrase as *tuvam kā hya aparam imām dipi[m] patiparsāhy*, *thou whosoever shalt hereafter read this inscription*; cf. Tolman, Vdt. Stud. 1, 30). 3 sg. *ahatiy*. Mid. pret. 3 pl. *āhaⁿta* (written *āhaⁿta* in Bh. 3. ll. 49, 51). Av. *ah*, Skt. *as*.

I, Ī

i (Pres. *ai-*, *i-*, Bartholomae, Grundr. 122), *to go*. Indic. pres. 3 sg. *aitiy*. Aor. 3 sg. *ais^a* (read *ais* or *īsā* with thematic vowel). Av. *i* (New Pers. *īyad*), Skt. *i*.

— with prefix *a*, *come*. Pret. 3 pl. *āyaⁿtā* (thematic), Dar. Sz. c. 3.

— with prefix *atiy*, *go beyond, go along*. Aor. 3 sg. *atiyāś^a* (see *āś^a*).

— with prefix *abiy*(?) or *upa*(?), *go unto, arrive*. Pret. 1 sg. [*abiy*]āyam (Foy, ZDMG, 54, 363), [*up*]āyam (WB, KT), Bh. 1. 19. *a^hbiy* (sic; cf. KT, 19) bābiru[m yaθā naiy up]āyam.

— with prefix *upariy*(?). In *upariy*[āyam], Bh. 4. 13, *upariy* is clearly seen on the stone (Jackson and KT); *āyam*, however, is very doubtful. “Instead of *āyam naiy*, it looks more like a long word ending in *h^aiy* or *j^aiy*—the former *h^aiy* is, however, better, and it seems so to be clear,” JAOS, 24, 93. KT read without comment + + + + *naiy*. The obliquely meeting wedges initial in the cuneiform sign for *h*, which alone differentiate it from that for *n*, may of course be in the preceding lacuna. In Vdt. Stud. 1, 32, I proposed the rather desperate supplement *upariy* [axšayaiy] *naiy*; see *xši*. Weissbach (ZDMG, 61, 729) reads *upariy arštām upariy*[āyam], *nach dem Gesetze habe ich geherrscht*. Jackson's and KT's confirmation of *upariy* makes impossible Foy's conjecture *āpariyāyam*, KZ, 35, 45. For Rawlinson's *upariy mām* Jackson suggests the meaning *beyond measure*.

— with prefix *nij* (Bartholomae, Grundr. 269, 2, n. 1), *go forth*. Pret. 1 sg. *nijāyam*.

— with prefix *patiy*, *to come unto, be one's possession*. Aor. 3 pl. *patiyāśaⁿ* (with thematic vowel, Bartholomae, Grundr. 329, 360).

— with prefix *parā*, *go forth, proceed*. Impv. pres. 2 sg. *paraidiy*. Pret. 2 pl. (Injunctive, Bartholomae, Grundr. 166), *paraitā*. Part. nom. pl. *paraitā*.

— *ap^ariy^aay^a* of ed. and KT (Bh. 1. 8) is to be read *āpariyāya^a* for *a^hpariyāya^a*; see *hapariya*.

īdā, adv. *here*. YAv. īdā, Skt. īha.

ima, demon. pron. *this*. Acc. sg. m. imam. Acc. sg. n. ima (KT record auramazdām[aiy] ima for auramazdā manā of ed. in Bh. 1. l. 25). Acc. sg. f. imām. Nom. acc. pl. m. imai (Bartholomae, Grundr. 240). Acc. pl. n. imā. Nom. acc. pl. f. imā. Gen. pl. m. imaišām (thus read for imišām of KT; cf. Weissbach, ZDMG, 61, 730), Bh. 4. 87. tyām imaišām martyānām taumām [ubart]ā[m] par-[ibar]ā, die Nachkommenschaft dieser Männer behüte wohl, Weissbach (op. cit.), who observes that ideogram GUL, *family*, is to be supplied before appa (m)ruh(id) appi ir kuktaš of Elam. version, while in Bab. there is preserved a trace of ziru before sabé. Av. ima (Turfan MSS. 'im, New Pers. im-), Skt. ima. Note Turfan MSS. 'imešan < imaišām.

imaniš (Elam. ummanniš; Bab. im-ma-ni-e-šu), m. name assumed by Martiya in his insurrection in Susiana. Bh. 2. 3; 4. 2; f.

iyam (*i-am, Bartholomae, Grundr. 236), demon. pron. *this*. Nom. sg. m. iyam. In Dar. NRe. iyam macyā, Bartholomae suggests the emendation im^ay^a (imaiy). Nom. sg. f. iyam. In Bh. 4. l. 90, the form according to KT seems to be written iya; “This would be certain if the reading of the division wedge before i were clear upon the rock;” cf. Bartholomae, WZKM, 22, 66. Skt. ayam, m., iyam, f., GAv. ayēm, m.

i + + ā (text as confirmed by KT who record space for two signs in the middle of the word. i[zar]ā, Tolman, in place of [iz]i[tuš] of the ed. which the Elam. izzila, wrongly read before izzitu, makes impossible; cf. Vdt. Stud. 1, 20), f. name of a district in Assyria. Nom. sg. i[zar]ā, Bh. 2. 10. i[zar]ā nāmā dah-yāuš aθurāyā. Weissbach (ZDMG, 61, 726) proposes i[zal]ā.

iš, to put in motion, send. Av. iš, Skt. is.

— with prefix frā, *send forth*. Caus. pret. 1 sg. frāišayam. 3 sg. frāišaya.

išunām, reading of WB in Dar. NRd. išunām dāraya^{ntā}, *Pfeilbewahrer*. Bartholomae, išuvām dāraya^{ntā}. Hoffmann-Kutschke, Iran. denānām dārayantā = Elam. tenim kuktikra, *Träger der Gesetzes-tafeln*, Or. Lit. Ztg., Sept., 1906. Old reading išuvām dāsayamā, cf. Justi, ZDMG, 50, 663; Gray, AJP, 21, 2; Foy, ZDMG, 55, 514.

U, Ū

u (before vowels uv), adv. (in composition), *good, well*, e. g. *ufraštam, well punished, umartiya, poss. good men, uvaspa, poss. good horses.* Av. *hu*, Skt. *su*, Gr. *ἱγής, well living* (cf. *βίος*; Brugmann, Gr. Gram.³ 98, 2).

[ukarta]m, (+ + + m, KT.), a mutilated word in Bh. 4. l. 76. From the traces of wedges given by KT I proposed (AJP, under date of Feb. 1908) the reading [ukarta]m kunautuv, *may he make it well done* (i. e. successful), which corresponds closely with the Elam. *aiak kutta appa huttanti huhpe anuramašta azzašne, and whatsoever thou doest, this may Ahura Mazda cause to succeed.* In case the word-divider is mutilated (which is quite likely), the obliquely-meeting wedges suggest initial u. The two small horizontals (if the second be slightly lower) may be the sign for k, while the three parallel horizontals are probably what remains of r. *vazarkam* (Oppert, Foy) is also possible, but the word certainly did not begin with m, as Rawlinson supposed (*mazānam*, WB¹; *maθitam*, Bartholomae).

[u]c^as^am^a, *eye.* Acc. sg. [u]c^as^am^a, Bh. 2. 13, 14. utāšay [u]c^as^am^a *avajam, and I put out his eyes.* KT regard the sign s as quite clear and c as fairly certain, while the first sign appears as u. Jackson, however, feels less certain; "The obliterated word yielded no new results. The internal letter looks more like an h than it does like an s, but the likeness between the two letters in the cuneiform character leads easily to misapprehension" (JAOS, 24, 88). Weissbach (ZDMG, 61, 726) proposes the reading *ucašma*, = *hu-cašma*, comparing the Av. *hu-xšnaoθra*. Jackson would interpret KT's reading as word-divider + cašma. Note Turfan MSS. cašm.

utā, conj. *and.* The tendency of *vašnā auramazdāha* to begin the clause places that phrase before *utā* in Bh. 2. 1; 4. 8; but Bartholomae's proposed emendation [utā]mai (Bh. 4. l. 46) based on this principle is now set aside by KT's reading [ap]imaiy. Correl. with cā, Bh. 1. 14. adam kāram gāθavā avāstāyam pārsam[c]ā mādam[c]ā utā aniyā dāhyāva. utā — utā, *both — and*, Bh. 1. 12. adinā ka"būjlyam utā pārsam utā mādam utā aniyā dāhyāva. YAv. *uta* (Turfan MSS. 'ud), Skt. *uta*.

utāna (Elam. *huttana*; Bab. *u-mi-it-ta-na-*'; Gr. *'Orávης*), m. *Otanes*, name of one of the allies of Darius against Gaumāta. Nom. sg. [u]tā[na].

ud, us, adv. *up, forth*, e. g. *udapatatā*, Bh. 2. 5, et passim; *us-
tašanā*, Art. Pers. 1. 3. Av. *us* (Middle Pers. *uz*, New Pers. *zi*; cf. Horn, Grundr. d. neopers. Etym. 143), Skt. *ud*.

upā, 1)adv. *unto, to*. Bh. 1. 19. *aθiy* (sic) *bābiru[m yaθā naiy up]-
āyam* (WB; KT). 2)prep. with acc. *to, by*. Bh. 3. 6. *kāram pār-
sam utā mādam frāśayam hya upā mām āha*. Av. *upa*, Skt. *upa*. Cf. Jud. Pers. *awāz* < *upācā*.

upadaraⁿma (Oppert, *Le peuple—des Mèdes*; Gray, AJP, 21, 19. Elam. *ukpa + ranma*), m. name of the father of Āθrina, Bh. 1. 16. Gen. sg. *upadaraⁿmaha*. *upadarma*, *der Ordnung* (cf. Skt. *dharma*) *untetan*, Bartholomae, Altiran. Wb., 390. Cf. Hūsing, Ir. En. 14, 38.

upariy, prep. with acc. *above, over*. *upariy arštām upariy + + +* (Jackson; KT), Bh. 4. 13. YAv. *upairi* (New Pers., Kurd. *bar*), Skt. *upari*.

upastā, f. *help, aid*. Acc. sg. *upastām*. YAv. *upastā*; *upa + stā* (q. v.).

ufrašta (thus read in Bh. 4. l. 38; cf. KT, 66: elsewhere written *ufrasta*), part. pass., *well punished*. Bartholomae formerly read *ufrasata*, part. with gerundive meaning, Whitney, Skt. Gr. 1176, e., but has just recently changed his view (WZKM, 22, 75), owing to the corrected reading *ufrašta*. For interchange of **s** and **š** note the Turfan manuscripts (F. W. K. Müller, SBAW, 1904, I; II, 1907). Acc. sg. m. *ufraštam* (*ufrastam*). *u + frasta*, fr. *fras, to ask, examine, punish*, Av. *fras* (New Pers. *pursad*), Skt. *prchati*.

ufrašti (thus read in Bh. 4. l. 69 in place of *ahifrašti* of ed.; cf. KT, 73), f. *severe punishment*. Loc. sg. *ufraštā + adiy* (q. v.). *u + frašti*, GAv. *forašti*, fr. *fras*; inchoative pres. *parsa* (q. v.).

ufrātu (Elam. *upra[tu]*; Bab. *purattu*; Gr. *Εὐφράτης*), m. *Eu-
phrates*. *ufrātⁿuvā* (thus written on the stone in Bh. 1. l. 92 in

place of *ufrātauva* of ed.; cf. KT, 19. Bartholomae (WZKM. 22, 71) regards the case as gen. sg. with *anuv* (cf. schol. to *Pāṇini*, 2. 1. 16, *gaṅgāya anu*). In Vdt. Stud. 1, 16, I cite this form as a possible instance of *anuv* with instr. sg. According to Justi, IF, 17, Anz. 116, *u* (q. v.) + **frāta, fire* (cf. Arm. *hrat*), *dem das heilige Feuer gut oder gnüdig ist*. It seems more probable, however, that the last element of the compound is a foreign word. Bartholomae favors a “Volksetymologie.”

ubarta, part. pass., *well esteemed*. Bartholomae formerly favored *ubarata*, part. with gerundive meaning, but has now returned to the older view; see s. v. *ufrašta*. Acc. sg. *ubartam*. *u* + *bar* (q. v.).

umartiya, adj. *possessing good men*. Nom. sg. f. *umartiyā*. Nom. sg. n. *umartiyam*. *u* + *martiya* (q. v.).

u[yam]ā (supplied from Elam. *uiyama*), f. name of a fortress in Armenia. The reading *u[hy]āma* of ed. is impossible; cf. KT, 30. Nom. sg. *u[yam]ā*, Bh. 2. 9.

uvāipašiya, n. *own possession* (Elam. *tuman-e*). Acc. sg. *uvāipašiyam*, Bh. 1. 12. *hauv āyasatā uvāipašiyam akutā, he seized (the power and) made it his own possession*. KT give the traditional translation, *he did according to his will*, which is impossible as the meaning is clear from both Elam. (see above) and Bab. + *ti a-na ša ra-ma-ni-šu ut-te-ir, he took it for himself*; cf. Tolman, Vdt. Stud. 1, 11. YAv. *x^vaēpaīθya, own, *uvāi*, Av. *x^vaē-* (as dat. to *x^va*, Skt. *sva*) + **pašiya*, Av. **paiθya*, fr. **paiti, selbst* (Bartholomae) *gehörig* (Foy; *das, worüber man herr ist*).

uvaxštra (Elam. *makištarra*; Bab. *u-ma-ku-iš-tar*; Gr. *Kuaξάρης*), m. *Cyaxares*; cf. Tolman and Stevenson, Hdt. and Empires of the East, 68. Gen. sg. *uvaxštrahyā, uvaxštrahya*. *u* + **vaxštra*, fr. **vaxš*, *grow*, Av. *vaxš* (Middle Pers. *vaxšitan*), Skt. *vaks*. Justi (Iran. Namenbuch, 140), retains the old reading *uvaxšatara*, regarding it a comparative of *u* + *vaxša*, *growth*.

uvaja (Elam. *alparti*; Bab. *e-lam-mat*), m. *Susiana*. Nom. sg. *uvaja*. Acc. sg. *uvajam*. Loc. sg. *uvajaiy*. Hübschmann, Pers. Stud. 214, (*h*)*uvža*; Foy, KZ, 35, 62, comparing Skt. *aja* translates *ziegenreich*; cf. KZ, 37, 542.

uvajiya, adj. *Susian*. Nom. sg. *uvajiya*. Nom. pl. *uvajiyā*. Instr. pl. *uvajiyabiš*, Bh. 5. l. 10, [hamaranam a]kuna[uš hadā] *uvajiyabiš*, (*Gobryas*) *waged battle with the Susians*.

uvādaicaya (Elam. *mateziš* + *+*), m. name of a Persian town. Nom. sg. *uvādaicaya*.

uvāmaršiyu, adj. *dying by one's own hand*. Nom. sg. *uvāmaršiyuš*, Bh. 1. 11. *pasāva kaⁿbūjiya uvāmaršiyuš amariyatā*, afterwards *Cambyses died by his own hand*, i. e. by suicide or by accident; cf. Hdt. 3, 62. “As he was leaping on his horse the blade of his sword struck his thigh.” See Marquart, Philol. Suppl. 6, 621. **uva*, Av. *x^va*, Skt. *sva* + **maršiyu*, Av. *mərəθyu*, Skt. *mr̥tyu*, fr. *mar* (q. v.).

uvārazmⁱi (Elam. *marašmiya*; Bab. *hu-ma-ri-iz-mu*), f. *Chorasmia*. Nom. sg. *uvārazmiš*. Cf. YAv. *x^vairizem*, Bartholomae, Grundr. 402, n. 2. Ir. *-zmi-*, Skt. *jmas*, Gr. *χαμαι*, Foy, KZ, 35, 1, 23; Justi, IF, 17, Anz. 113, *Schoen-land*.

uvārazmⁱya, adj. Nom. sg. m. *uvārazmⁱya* in collective sense, *Chorasmia*. Bh. 1. 6; Dar. Pers. c. 2.

uvaspa, adj. *possessing good horses*. Nom. sg. f. *uvaspā*. Nom. sg. n. [*uvaspam*], Dar. Sz. c. 1. u + *aspā* (q. v.).

ustašanā, f. *staircase*, *Bauwerk* (WB), *Treppe* (Bartholomae). Acc. sg. *ustašanām*, Art. Pers. a, b, 3. *imam ustašanām aθaⁿganām mām upā mām kartā*. Foy (KZ, 35, 60) reads *ustacanām* (= *ustašanām*, cf. *xšayārcahyā*, Art. Sus. a, 1) in Art. Sus. c. *imām + + + + + canām tyā aθaⁿgainām. us* (see *ud*) + **tašanā*, fr. **taš*, *cut, fashion*, Av. *taš*, Skt. *taks*.

ušabāri (Jackson; “An examination and rëexamination of the rock proves the certainty of this reading.” KT; “The reading of the signs *uša* is certain”), adj. Jackson suggests *borne by oxen*(?), Av. *uxšan*, Skt. *uksan*. Bartholomae’s *ušrabāri*, *mounted on camels*, possible on the theory that the stone-cutter failed to write *t^ra^s*, agrees with the sense of the Elam. version; cf. Tolman, Vdt. Stud. 1, 15. Weissbach (ZDMG, 61, 725) suggests *uša* as a “Nebenform” to *uštra*. The numerous conjectures, several of

which seemed plausible before this confirmation of Oppert's reading, must now be set aside, e. g. *ašabāri* (Müller, WZKM, 1, 220), *maišabāri* (*ibid.* 11, 252), *išubāri* (Gray, AJP, 21, 20) etc.; cf. the literature in KZ, 38, 259. Acc. sg. m. *ušabārim*, Bh. 1. 18. *aniyam ušabārim akunavam aniyahyā asam frānayam*, *the one (part of my army) I put on camels; for the other I brought horses.*

uška, adj. *dry*; n. *dry land, mainland*. Gen. sg. n. *uškahyā*, Dar. Pers. e. 2. *yaunā tyaiy uškahyā*. YAv. *huška* (New Pers. *xušk*, Afγ. *vuc*).

uzma, adj. *what is up from the earth*; n. *stake, pile*. Loc. sg. *uzmayā* (i. e.—ai + postpos. ā) with patiy. Bh. 2. 13. *uzmayāpatiy akunavam*, *I crucified him*. ud (q. v.) + *zam, *earth* (Turfan MSS. *zamīg*); cf. Bartholomae, Grundr. 219, 2; Foy, KZ, 37, 529; Wackernagel, Ai. Gram. 72. Nearly the exact equivalent appears in the Turfan MSS. *qarēnd dārōbadag* (Bartholomae; *dārūbadag*, Müller), *they will crucify*; *qarēnd* < *kar*; *dārō*, cf. New Pers. *dār*, *wood*; *bad* < patiy.

K

kā, particle giving to preceding *tuvam*, *thou*, an indefinite force. Bab. *man-nu at-ta šarru ša be-la-a ar-ki-ia* = Pers. *tuvam* [kā] *xšāya[θ]iyya aparam āhy*, Bh. 4. 19, *thou whosoever shalt be king hereafter*. Cf. Gray (JAOS, 23, 60) who rejects Kern's view in Caland, Synt. der Pron. 47, and regards *kā* as correspondent to the Doric *κά* (I. E. *qā*) with a generalizing power.

ka, 1) interrog. pronoun, *who?* 2) indef. with *cīy*, *any*. Nom. sg. m. *kašciy*. Acc. sg. n. *cišciy*. Cf. Bartholomae, Grundr. 415. Av. *ka* (New Pers. *ki*, Oss. *kā*), Skt. *ka*. Note Turfan MSS. *ke*.

kaufa, m. *hill, mountain*. Nom. sg. *kaufa*. YAv. *kaofa* (Phl. *kōf*, New Pers. *kōh*).

katpatuka (Elam. *katpatukaš*; Bab. *ka-at-pa-tuk-ka*; Gr. *Καππαδοκία*), m. *Cappadocia*. Nom. sg. *katpatuka*.

kan, *to dig, chisel out.* Pres. inf. **kaⁿtanaiy**. The ed. supply **akāniy** (Aor. pass. 3 sg.) in the mutilated portion of Dar. Sz. c. 3. **iyam yuviyā** [akāniy]. YAv. **kan** (New Pers. **kandan**), Skt. **khan**.

— with prefix **niy**, *obliterate, cause to be forgotten.* Pres. impv. 3 sg. **nikaⁿtuv**.

— with prefix **viy** (thus I read in Bh. 4, ll. 71, 73, 77 against KT's **visan-**; cf. Tolman, Vdt. Stud. 1, 34. The question involves simply the absence of a medial wedge in the cuneiform sign. Jackson in all these places records the **k** as fairly clear. So too the Elam. **sari** points to the certainty of the reading—**kan-**; cf. Weissbach, ZDMG, 61, 729), *destroy.* Pres. subj. 2 sg. **vikanāhy**, Bh. 4. ll. 71, 73. **vikanāh(i)diš**, Bh. 4. l. 77. Pret. 3 sg. **viyakaⁿ**, Bh. 1. 14.

kaⁿpada (**kaⁿpaⁿda**, Foy, KZ, 37, 531. Elam. **kampantaš**), m. name of a district in Media. Nom. sg. **kaⁿpada**. Cf. Hüsing, Ir. En. 38.

kāpišakāni (Elam. **kappiššakanīš**), f. name of a fortress in Arachosia. Nom. sg. **kāpišakāniš**.

kaⁿbū jiya (Elam. **kanpuziya**; Bab. **kam-bu-zi-ia**; Gr. **Καμβύσης**), m. *Cambyses*. Nom. sg. **kaⁿbūjiya**. Acc. sg. **kaⁿbūjiyam**. Gen. sg. **kaⁿbūjiyahā**. Abl. sg. **kaⁿbūjiyā**, Bh. 1. 11. **kāra haruva hamīθiya abava hacā kaⁿbūjiyā**, *the whole people became confederate from Cambyses.* **kaⁿbū + jiya**, *mit Sehnen aus —?*, Bartholomae, Altiran. Wb., 437. **kam**, Skt. **kam** + **buj**, Skt. **bhuj**, *glückgeniesende*, Foy, KZ, 35, 62. Cf. KZ, 37, 543; Justi, Iran. Namenbuch, 490.

kāma, m. *desire, wish.* Nom. sg. **kāma**, Bh. 4. 4. **yaθā mām kāma**, *as was my will.* Av. **kāma**.

kamna, adj. *few.* Nom. sg. n. **kamnam**, Bh. 2. 6. **kāra pārsa u[tā m]āda hya upā mām āha hauv kamnam āha**, *the Persian and the Median army, which was by me, this was small.* For a like use of the neuter we can compare [*t*]ya ciyakaram a[vā dahy]ā[va], Dar. NRA. 4. Foy (KZ, 35, 38) would read **kamnama** regarding the word as a superl. formation. I suggested (Vdt. Stud. 1, 18) the possible reading **kamnama** (i. e. **kamna**, nom. sg. m. + **ma** = **māi**),

though the objections to assuming *ma* = *mai*y cannot be denied; cf. *apanyākama*, Art. Sus. a. The Elam. version shows no pronoun here. Instr. pl. *kamnaibīš*. YAv. *kamna* (New Pers. *kam*).

kar (Pres. *kunau-*, Bartholomae, Grundr. 131; Wackernagel, Ai. Gram. 29), *to do, make*. Act. pres. subj. 2 sg. *kunavāhy*. Impv. 3 sg. *kunautuv* (wrongly transliterated *kunutuv* by KT in Bh. 4. 16, for *n^a*, not *n^u*, plainly appears in the cuneiform text). Pret. indic. 1 sg. *akunavam*. 3 sg. *akunaūš* (*akunaš* is written in Art. Sus. a. 4; cf. Foy, KZ, 37, 540). 1 pl. *akunaumā?*, Art. Hamadan, l. 7 (*akunā mā* is written on the stone). I examined in 1905 these Moldings of Columns from Ecbatana and noted clearly the presence of the word-divider. We cannot doubt that we are dealing with a stone-cutter's blunder. I proposed (PAPA, 36, 32) the epigraphical emendation *akunaumā*, involving the joining at right angles of the first perpendicular wedge with the horizontal above in the cuneiform sign for *ā* and the raising of the oblique word-divider to a horizontal position above the two remaining perpendicular strokes. The restored form would be the first person plural of the *nu* class, built, however, against the rule on the strong stem, as illustrated by *akunavaⁿ*, *akunavaⁿtā*. The Persian *akumā* (Ir. *akṛ-mā*) is, of course, outside this class. The same form I would supply in the lacuna of l. 5, where I spoke of a possible reference to the combined work of Achaemenidan kings. Bartholomae (Altiran. Wb., 444) emends *akunavam*. Cf. Foy, KZ, 37, 540. 3 pl. *akunavaⁿ*. Aor. 1 pl. *akumā* (Bartholomae Grundr. 290, n. 1. In Bh. 1. l. 90 Jackson records that *akumā* "though defaced, is still legible" (JAOS, 24, 88) against KT's [ak]umā). Perf. opt. 3 sg. *caxriyā*. Inf. *cartanaiy* (Fr. Müller's connection of the form with root *car*, *go*, is very improbable, since the Elam. renders by the same verb, *hutta*, which elsewhere translates the Persian *kar*). Mid. pret. 3 pl. *akunavaⁿtā*, *akunavayaⁿtā* (Bartholomae, BB, 12, 68, for *akunavyatā* of ed.; cf. KZ, 39, 153). Aor. 3 sg. *akutā* (Skt. *akṛta*). Pass. pret. 3 pl. *akariyaⁿtā* (Bartholomae) where KT record the old reading *asariyatā*. In Vdt. Stud. 1, 23, I adopted Bartholomae's conjecture because 1)a small horizontal wedge is all that differentiates *s* and *k*, and 2)Jackson regards *k* as quite certain (JAOS, 24, 89). Weissbach, writing at about the same date, likewise is of this opinion, since the Elam. word (*pela*) renders Persian *kar* of the

phrase, *uzmayāpatiy—kar—*, in Bh. 2. 76, 91; 3. 52. Both the Elam. ((m)u šera) and Bab. (anaku tēme altakan) versions of the passage point to an imperative, *I decreed, saying, let them*, etc.; but there is probably not an exact correspondence here, since we have no evidence of a final m in the word. Part. nom. n. **kartam** (*kartā* is written in the loose syntax of Art. Pers. a, b, 3, 4). Av. **kar** (Turfan MSS. qērd, qar, New Pers. *kardan*, Gil. *kudan*), Skt. kr.

kāra, m. 1) *the people*. 2) *army*. Nom. sg. **kāra**. Acc. sg. **kāram**. Gen. sg. **kārahya** (in addition to its recorded occurrences [k]ārahya is to be read for *udapatata* of the ed. in Bh. 3. l. 80; cf. KT, 56). New Pers. **kār-zār**, *battle-field*, Bartholomae, Altiran. WB., 465.

karka, m. name of a people, Nom. pl. **karkā**.

karša, m. name of a Persian weight. Nom. du. **karšā**. Dar. Weight Inscr. II *karšā adam dārayavaš*—, *a two karsha weight*. *I am Darius*, etc. Gray (JAOS, 20, 55) determines the value of this weight (2573 grains Troy = 15.5 Ind. *karṣas*; one Persian *karša* = 7.75 Ind. *karṣa*. Gray's 7.25 Ind. *karṣa* is certainly a 'Druckfehler'). Skt. *karṣa* (s. v. *karsa* in PWb.). Cf. Weissbach, ZDMG, 61, 402, "2 *karṣā* (bez. 2 *kuršam*, $\frac{1}{2}$ *mana*)."

kuganakā (Elam. *kukkannakan*; Bab. *ku-gu-na-ak-ka*), f. name of a Persian (according to Elam. version) town. Nom. sg. **kuganakā**, Bh. 2. 3. *kuganakā nā[ma vardanam pārsaiy]*.

kuⁿduru (anaptyxis for *kuⁿdru*, Bartholomae, Grundr. 300, 6. Elam. *kuntarruš*; Bab. *ku-un-du-ur*), m. name of a Median town. Nom. sg. **kuⁿd^uruš**.

kūru (Elam. *kuraš*; Bab. *ku-ra-aš*; Gr. *Kύρος*), m. *Cyrus*. Nom. sg. **kūruš**. I fail to see any valid reason why the small inscription of Murghab, *adam kūruš xšāyaθiya haxāmanišiya*, should not be assigned to the reign of Cyrus the Great; cf. Herzfeld, Pasargadā, Klio, Beitr. z. alt. Gesch., 8, 1908; Hoffmann-Kutschke, Phil. Nov. 1907; Foy, ZDMG, 54, 361. Many scholars influenced by the fact that the documents of Cyrus are written in Babylonian, and by Weissbach's interpretation of a doubtful passage in the Elam. Bh. L. that Darius was the first to inscribe

in the Persian tongue (*zaumin anuramašta-na (m)u (det)tuppime taisiki hutta arriya-ma*) put this in the time of Cyrus the Younger. Sayce goes to the extreme of assigning it to a Persian satrap, the brother of Xerxes, called Achaemenes by Ktesias. For the place of Cyrus in Achaemenidan dynasty, see Cyrus Cylinder, 20 (where Teispes is recorded as the common ancestor with Darius line; cf. Tolman and Stevenson, Hdt. and Empires of East, 73 ff.). Nom. sg. *kūrus*, Cyrus Inscr. Gen. sg. *kūrauš*, Bh. 1. 10. *kaⁿbūjīya nāma kūrauš puθra*, *Cambyses by name the son of Cyrus*. Bh. 1. 11. *adam bardiya amiy hya kūrauš puθra*, *I am Smerdis the son of Cyrus*, et passim.

kušiya, m. name of a people. Nom. pl. *kušiyā*, Dar. NRa. 3.

X

xaršādašyā? Of the fifth character only the two perpendicular wedges are visible, which can represent i as well as a. Justi taking signs in order 15678234 reads *xišyāršā*, Bab. form of name of Xerxes. Seal Inscr. e. m *xaršādašyā*. Cf. Ménant, Archives des missions scientifiques, 3, 418; Justi, Iran. Namenbuch, 173; IF, 17, Anz. 112; Foy, KZ, 37, 566; Bartholomae, Zum Altiran. Wb., 163. See *xšayāršan*.

xš see *xšayaθiya*.

xšaθrita (Elam. *sattarita*; Bab. *ha-ša-at-ri-it-ti*), m. name assumed by Phraortes, the Median pretender. Nom. sg. *xšaθrita*. Cf. Tolman and Stevenson, Hdt. and Empires of East, 69.

xšaθra, n. *lordship, kingdom*. Nom. acc. sg. *xšaθram*. Av. *xšaθra* (New Pers. *šahr*), Skt. *ksatra*, fr. *xši* (q. v.). I would supply [utāmai *xšaθram*] for [hacā gastā] of WB in Art. Ham. l. 6. See Tolman, PAPA, 36, 33.

xšaθrapāvan, m. *satrap*. Nom. sg. *xšaθrapavā*. *xšaθra* (q. v.) + *pāvan*, fr. *pā* (q. v.). Cf. Lenschau, Leipz. Stud. 12, 137.

xšap, f. *night*. Gen. sg. ? *xšapa* (cf. Skt. *ksapas*—*usras*, *night and day*, RV. 6. 52, 15; 7, 15, 8), against the view which now gen-

erally regards *xšapa* as acc. sg. after the analogy of the following neutr. *rauca*. Bh. 1. 7. *xšapavā raucapativā*, *either by night or day*. YAv. *xšap* (New Pers. *šab*, Bal. *šap*, Geiger, SB, 3, Afy. *špa*, Kurd. *šav*, Oss. *axšav*), Skt. *ksap*. It might be added that Bartholomae (Grundr. 219) formerly regarded the form as instr. sg. comparing Skt. *kṣapā*, but has now abandoned this view in favor of the acc. sg.; cf. Altiran. Wb., 547; Delbrück, Vgl. Syntax, 1, 124; 3, 105.

xšāyaθiya (written as ideogram in Dar. Pers. b, c; Sus. a; Sz. b, c; Seal Inscr.; Xerx. Pers. ca, cb; Vase Inscr.; Art. Sus. a, b; Hamadan; Vase Inscr.), m. *king*. Nom. sg. *xšāyaθiya*. Acc. sg. *xšāyaθiyam*. Gen. sg. *xšāyaθiyahyā*. For gen. sg. *xšāyaθiya* in Art. Pers. a, b, 2. Nom. pl. *xšāyaθiyā*. Gen. pl. *xšāyaθiyānām* (written *xšāyaθiyānām* in Art. Pers. a, b, 2; and *xšāyaθiyānā* in Art. Sus. b, which blunder of the stone-cutter I was able to attest by an examination of the original which I made in 1895). The royal title *xšāyaθiya xšāyaθiyānām* (New Pers. *šāhanšāh* for *šāhānsāh*), *king of kings*, in Dar. Pers. a. and Xerx. Pers. e. was the first expression translated, but not then transliterated, from the cuneiform. This was done by Grotefend who later read in part the two inscriptions; (1) *Darius, the great king, king of kings + + + son of Hystaspes*. (2) *Xerxes, the great king, king of kings + + + + son of Darius, the king*. See the interesting account in Rogers, History of Babylonia and Assyria, Vol. I, 1-84. Bartholomae (Altiran. Wb.) recognizes a survival of the adjectival meaning in Bh. 1. 3. *hyā amāxam taumā xšāya[θiyā š]ha*, i. e. *our family was royal* rather than *our family were kings*. For attributive gen. in the oft-recurring phraseology, cf. Delbrück, Vgl. Syntax, 3, 102. Phl. New Pers. *šāh*; fr. *xši* (q. v.).

xšayāršān (Elam. *kšerššā*; Bab. *hi-ši-¹-ar-ši*, Gr. Εἵρηνς), m. *Xerxes*. Nom. sg. *xšayāršā*. Acc. sg. *xšayāršām* (Bartholomae, Grundr. 213, 2). Gen. sg. *xšayāršahyā* (Hamadan). “The common *xšayāršahyā* instead of *xšayārcahyā* must be read in l. 3. That the correct spelling appears here as in the inscriptions of Xerxes at Persepolis, Elvend, and Van, is shown by the unmistakable occurrence of —*šahyā* at the beginning of l. 4.” Tolman, Rēexamination of the Inscription of Art. II on Moldings of Columns from Ecbatana, PAPA, 36, 32.) In Art. Sus. a, written *xšayār-*

cahyā. For gen. sg. *xšayāršā*, in Art. Pers. a, b. 2. Justi, Iran. Namenbuch (cf. IF, 17, Anz. 111) would identify *xarādasyā* (q.v.), Seal Inscr. e, with *xšayāršā*. **xšaya*, *king*, Av. *xšaya*, Skt. *kṣaya* + **aršan*, *man*, YAv. *aršan*, Skt. *r̥śabha*, Gr. *ἀρσην*.

xši (Pres. *xšaya-*, Bartholomae, Grundr. 123), *to rule*. Av. *xši* (New Pers. *šāyad*), Skt. *kṣi*.

— with prefix *patiy*, *hold lordship over*. Mid. pret. 1 sg. *patiyaxšayaī*, Dar. NRa. 3. *adamšām patiyaxšayaī*. This reading is clearly shown in Stolze's photograph, Pers. II, 109 (cf. Foy, KZ, 35, 49), thus setting aside *patiyaxšaiy* of ed. and all former theories connecting it with *axš*, *see*.

— with prefix *upariy*(?), *rule*. Mid. pret. 1 sg. *upariy[axšayaī]*, a bold supplement which I suggested (Vdt. Stud. 1, 33) in Bh. 4. l. 65, *upariy arštām upariy[axšayaī] naiy*, *with rectitude [I ruled]*, as corresponding to Elam. *šutur ukku hupa git*, *I ruled in accordance with the ordinances*; Bab. *ina di-na-a-tu a-si-ig-gu*, *in accordance with the laws I governed*. Does the supplement answer in any way to the lithograph of Rawlinson, who on the weathered surface of the rock may have confounded the signs for *y^aly^an^a* with those for *y^a + + t^ah^a*? KT do not remark on the space in the lacuna, but Jackson says: "It looks like a long word ending in *h^aly*." Weissbach (ZDMG, 61, 729) favors the old reading *upariy[āyam]*.

xšnā, *to know*. Inchoative pres. subj. 2 sg. *xšnāsāhy*. Dar. NRa. 4, *xšnās[āh(i)diš]*. 3. sg. *xšnāsātiy*. Av. *xšnā* (Turfan MSS. *'išnased*, New Pers. *šināsad*), Skt. *jñā*.

G

gaiθā, f. *personal property*. KT translate Persian and Elam. *herds*. The Bab. word is wanting. Darmesteter, *les fermes*; Rugarli, *le campagne*; WB, *die Herden*, Bartholomae, *fahrende Habe*; Justi (IF, 17, Anz. 108), *Gehöfte*. Acc. sg. *gaiθām*, Bh, 1. 14. Av. *gaēθā*, *life, subsistence, world* (New Pers. *gēhān*, *world*), fr. *ji*, *live*, Skt. *ji-va-ti*. For meaning (as well as etymology) cf. *βίος*, *life, livelihood (βίοτος)*; cf. Tolman, Vdt. Stud. 1, 13.

gaubruva (Elam. *gauparma*; Bab. *gu-ba-ru-*’; Gr. Γωβρύας), m. *Gobryas*, ally of Darius against the pretender Gaumāta. Nom. sg. **gaubruva**. According to Justi (IF, 17, Anz. 111) **gau*, *cattle* + **baruva*, Skt. *bharu*, *lord*, *Rinder besitzend*. Otherwise Foy, ZDMG, 54, 360. Cf. Tolman and Stevenson, Hdt. and Empires of East, 87, n. 4.

gaumāta (Elam. *gaumatta*; Bab. *gu-ma-a-tu*), m. the Median pretender who assumed the name of Smerdis. Nom. sg. *gaumāta*. Acc. sg. *gaumātam*. The popular version, followed by Hdt. III, 61-64, which designated the conspirator by the name “Smerdis” was doubtless based on a *vaticinium post eventum* showing an ambiguity in the oracular vision as well as a personal negligence in Cambyses’ failure to fathom its true meaning. Cf. Tolman and Stevenson, Hdt. and Empires of East, 86-88; Nöldeke, Aufsätze z. pers. Gesch. 30; Müller, Ztschr. f. Assyriologie, 9, 112.

gauša, m. *ear*. Acc. du. *gaušā*. YAv. *gaoša* (New Pers. *gōš*, Oss. *yos*, Kurd. *gūh*), Skt. *ghosa*, *sound*; fr. *guš*, *hear*.

gāθu, m. 1) *place*. 2) *throne*. Acc. sg. *gāθum*. Dar. NRa. 4. [tya]i[y manā] *gāθum baraⁿtiy*, *who bear my throne*. Loc. sg. (with postpos *ā*), *gāθavā*, Bh. 1. 14. *adamšim gāθavā avāstāyam*, *I settled it in its place*. KT’s *gāθvā* should be read *gāθavā*; cf. Bartholomae, BB, 13, 69; KZ, 30, 540. Av. *gātu* (Turfan MSS. *gāh*, New Pers. *gāh*, Afy. *yālai*), Skt. *gātu*.

gaⁿdāra (Bab. *pa-ar-u-pa-ra-e-sa-an-na*), m. name of a region. Nom. sg. *gaⁿdāra*.

gaⁿdutava (thus read according to KT in place of Justi’s emendation *gaⁿdumava*. Elam. *kantuma* + + +), m. name of a district in Arachosia. Nom. sg. *gaⁿdutava*, Bh. 3. 11. Hoffmann-Kutschke writes me (May 17, 1908) that he still favors *gaⁿdumava* on the ground of a possible error in KT’s record; “*gaⁿdumava nach elam. kantuma-[ma] selbst verständlich*.” Justi’s etymology (ZDMG, 51, 240) connecting *gaⁿdumava* with YAv. *gantuma*, *wheat*, is possible only on the supposition of a local change of the surd to sonant after the nasal; cf. Foy, KZ, 37, 518.

gam (Pres. *jam-*, Bartholomae, Grundr. 122), *to go*. Av. *gam* (Turfan MSS. *pra-gamēd*, New Pers. *āmadan*), Skt. *gam*.

— with prefix **a**, *come*. Pres. opt. 3 sg. **ājamiyā** (= Skt. **gamyāt**, Wackernagel, Ai. Gram. 8; I. E. **gwm-iē-t**).

— with prefix **parā**, *go forth*. Part. nom. sg. f. **parāgmatā**.

— with prefix **ham**, *come together, assemble*. Part. nom. pl. m. **haⁿgmatā**. KT have followed WB's **hagamatā** (even in their exception **haⁿgmatā** in Bh. 3. 11). In all places the word is better read **haⁿgmatā**; cf. Foy, KZ, 37, 511.

garmapada, (Elam. **karmapattaś**), m. name of a Persian month. KT favor the identification of Garmapada with Tammuz (June-July); July-Aug. (Justi); March-Apr. (Oppert). See s. v. **māh**. Gen. sg. **garmapadahya** (in place of **garmapadahyā** of ed.). ***garma**, *heat*, Skt. **gharma**, Av. **garəma**, *warm* (New Pers. **garm**, Oss. **yarm**) + ***pada**, *step, station*, Skt. **pada**, YAv. **paða** (New Pers. **pai**); fr. ***pad**, *go*, YAv. **pad**, Skt. **pad**. For date of Gaumāta's assumption of royal power see s. v. **θard**.

gasta, adj. *repugnant, adverse*. Nom. sg. f. **gastā**, Dar. NRa. 6. **hauvtaiy gastā mā θadaya**, *may it* (i. e., the law of Ahura Mazda) *not seem to thee repugnant*. New Pers. **gast**. Thumb (Tolman, OP. Inscr. 147, n 3) returned to Kern's interpretation (ZDMG, 23, 222) respecting **gasta** as connected with Skt. **gad**, *speak*, and the **hyā** of the preceding phrase as the opt. 3 sg. of **ah**, translating; *Lass dir die Lehre des Auramazda gesagt sein*. That this view is incorrect is shown by the Elam. **visnika** (Weissbach) and the Bab. **bi-i-ši**, both of which signify *evil, hostile*; cf. Hüb schmann; *er soll dir nicht übel erscheinen*.

gud, *to conceal*. YAv. **guz**, Skt. **guh**.

— with prefix **apa**, *hide away, conceal*. Caus. pres. subj. 2 sg. **apagaudayāhy**. Pret. 2 sg. (Injunctive) **apagaudaya**, Bh. 4. 10. **avaθā sā + + + + ādiy mā apagaudaya**, *thus + + + + conceal thou not*.

gub (Pres. **gauba-**, Bartholomae, Grundr. 123), *to speak*. Mid. 1) *to call one's self, take the name of*. 2) *to declare allegiance to*. Mid. indic. pres. 3. sg. **gaubatai**, Bh. 3. 10. **kāram hya dārayavahauš xšāyaθiyahyā gaubatai**, *the army which declares allegiance to Darius the king*. Pret. 3 sg. **agaubatā**, Bh. 3, 10. **hauv vahyazdāta hya**

bardiya agaubaṭā (written *agaurata* by stone-cutter's blunder; cf. KT, 51), that *Vahyazdata* who has assumed the name of *Smerdis*. 3 pl. [aga]u[baⁿ]tā, Bh. 2. 16. Subj. pres. 3 sg. gaubātaiy. Middle Pers. gōwet, New Pers. gōyad; cf. Bartholomae, Altiran. Wb., 482.

grab (Pres. garb-ā-ya-, Skt. grbh-ā-ya-; cf. Kretschmer, KZ, 31, 403), *to seize*. Act. pret. 1 sg. agarbāyam. 3 sg. agarbāya. 3 pl. agarbāyaⁿ. Mid. pret. 3 sg. agarbāyatā.

— with prefix **a**, *seize*. Part. pass. nom. sg. m. āgarbīta (so Bartholomae, WZKM, 22, 65, who compares Skt. āgrbhita), thus read for agarbāyatā of ed. in Bh. 2. l. 73, fravartiš āgarbīta anayatā, *I'hraortes seized was led*. KT's view that we have here the passive form, 3 sg., is not likely. Av. grab, Skt. grabh.

C

cā, encl. conj. *and*. Av. cā (Middle Pers. ca), Skt. ca.

[Word-divider + cašma, *eye*. Jackson's reading for uc^aš^am^a in Bh. 2. 13, 14].

cincixri (Elam. zinzakriš; Bab. ši-in-ša-ah-ri-iš), m. name of the father of Martiya. Gen. sg. ciⁿcixraīš.

citā, adv. *so long*, Bh. 2. 9, 11; with yātā, *until*. Wrongly supplied in the ed. in Bh. 2. l. 28; cf. KT, 26. ci (cf. ka) + ta (cf. -ra in 'épeura).

ciθrā, n. *seed, lineage*; second member of the compound in ariya c[i]θrā, *of Aryan lineage*; see ariya. Av. ciθra (New Pers. cihr), Skt. citra.

ciθrātaxma (Elam. ziššantakma; Bab. ši-it-ra-an-tah-ma), m. name of a Sagartian rebel. Nom. sg. ciθrātaxma. Instr. sg. ciθrātaxmā. ciθrā (q. v.) + *taxma, *brave*, Av. taxma (New Pers. tahm)

cly, encl. pcl. 1) makes indefinite the interr. pron., e. g., **kašciy**, *any one, cičiy, anything*; 2) emphasizes slightly the word to which it is joined, e. g., Bh. 1. 14. yaθā [par]uvam[cl]y, *just as it was before*.

Cf. Delbrück, Vgl. Syntax, 3, 49. YAv. *cit*, GAv. *cit* (Middle Pers. *ci*, New Pers. *cih*, Oss. *ci*, Kurd. *cī*), Skt. *cit*; Acc. n. of *ka* with palatalization.

ciyakara, adj. *how many, restricted in number*. Nom. sg, n. *ciyakaram*, Dar. NRa. 4. Cf. Foy, KZ, 35, 47; Bartholomae, Altiran. Wb., 597. **ciya* (cf. *ka*), Skt. *kiyat* + **kara*, fr. *kar* (q. v.). *ciyaⁿ* of ed. is better read *ciya-* (for *ciyat*).

c^aiš^ap^ai, read *cišpi* (Elam. *zišpiš*; Bab. *ši-iš-pi-iš*) or *caispī* (Gr. *Tēisπης*), m. *Teispes*, common ancestor of Cyrus (Cyrus Cylinder, 20) and Darius (Bh. 1. 2; Bh. a). Cf. Prášek, Forsch. z. Gesch. d. Altert. 3, 24, vs. the extreme view of Winckler, Or. Litt. Ztg. 1898, 43; Tolman and Stevenson, Hdt. and Empires of East, 73–78. Nom. sg. *cišpiš*, Bh. a (omitted in Bh. 1. 2; KT record that there is room for this restoration on the eroded surface of the rock). Gen. sg. *cišpāiš*, Bh. 1. 2.

J

jatar (nom. ag.), m. *smiter, slayer*. Nom. sg. *jatā*, Bh. 4. 11. *auramazdātay jatā bīyā*, *may Ahura Mazda be thy slayer*, i. e. may he slay thee; cf. the so-called Skt. Periphrastic Future, Whitney, Skt. Gram. 942-4. *jatā* can also be read *ja^atā*; cf. Bartholomae, IF, 4. 128. For this curse upon the would-be destroyer of the royal memorial, note phraseology of Inscr. of *Ašur-nāšir-pal* (Schrader, Keilinschriftliche Bibliothek, Vol. I. 122), *ašur bilu rabu-u ilu aš-šu-ru-u bil ši-ma-a-ti s[i-m]a-ti-šu li-ru-ur ip-ši-ti-šu lu-na[k-ki]-ir*, *Ashur the great Lord, the Assyrian God, Lord of Fate, may he curse the fate of him (who destroys this monument) and annihilate his works*. Cf. Bang, Mélanges de Harlez, 11; Tolman, PAPA, 33, 70. YAv. *jantar* (Middle Pers. *žatār*), Skt. *hantar*; fr. *jan* (q. v.).

jad (Pres. *jadiya-*, Bartholomae, Grundr. 147) *to pray*. Pres. 1 sg. *jadiyāmiy*, Dar. NRa. 5. *aita adam auramazdām jadiyāmiy, this I beg of Ahura Mazda*. Dar. Pers. d. 3. *yānam* (Jackson, JAOS, 27, 191) *jadiyāmiy* (The m of *jadiyāmiy*, though hardly legible in Stolze's photograph, is attested by Jackson as "quite clear on

the stone" and should now be removed from brackets in the ed.). YAv. *jad* (Turfan MSS. *nizāy*(*and*).

jan (Pres. *jan-*, *ja-*, Bartholomae, Grundr. 122), *to smite, slay.* Indic. pret. 1 sg. *ajanam*, Bh. 4. 2. *adamśim ajanam*, *I waged these (battles); wrongly KT, I overthrew nine kings.* 3 sg. *ajaⁿ.* Inductive, 2 pl. *j^at^a* (*jatā* or *jaⁿtā*). Pres. impv. 2 sg. *jadiy.* Av. *jan* (New Pers. *zanad*, Kurd. *zanin*), Skt. *han*.

— with prefix *ava*, *smite down, slay.* Part. nom. sg. *avajata*. This reading recorded by KT in Bh. 1. l. 32, sets aside Bartholomae's conjecture *avājata* and confirms Rawlinson's lithograph *av^a_{letter}^{no} j^at^a*. KT's cuneiform text shows no space between *v^a* and *j^a*; cf. Tolman, Vdt. Stud. 1, 10.

— with prefix *ava + ā*, *smite down, destroy.* Indic. pret. 1 sg. *avājanam*. 3 sg. *avājaⁿ.* 3 pl. *avājanaⁿ* (with thematic vowel; cf. Skt. *ahanan*, Whitney, RVf. 202). Opt. 3 sg. *avājaniyā*; cf. Wackernagel, Ai. Gram. 8.

— with prefix *patiy*, *wage (battle) against, fight.* Mid. pret. 3 sg. *patiyajatā*, Dur. NRa. 4.

— with prefix *frā*, *cut off.* Pret. 1 sg. *frājanam*.

ji (I. E. *gei-*, Pres. *jī-va-*, Bartholomae, Grundr. 141; cf. Skt. *jī-va-ti*), *to live.* Subj. 2 sg. *jīvā*, Bh. 4. 10. *dargam jīvā, mayest thou live long.* Av. *jivaiti* (New Pers. *zinda*, Kurd. *zīn*), Skt. *jīvati*.

jiyamna (thus read for *jiyamana* of KT; cf. Weissbach, ZDMG, 61, 726. KT's record supersedes the various emendations of *iyamanam* of ed.) adj. *waning, growing old, as subs. completion, end.* Acc. sg. *jiyamnam*, Bh. 2, l. 62. *θūrvāharaya māhyā jiyamnam patiy, at end of the month Thūrvāhara;* or as Bartholomae (WZKM, 22, 9) puts it, *mensem senescentem versus.* Elam. version renders, *at the end of the month Turnar;* Bab. *on the thirtieth day of the month Iyyar.* Cf. Tolman, Vdt. Stud. 1, 20. YAv. *jiyamna*, fr. *jyā*, *grow weak.*

jīva, adj. *living.* Gen. sg. *jīvahyā.* Av. *jva*, Skt. *jīva*; fr. *ji* (q. v.).

T

taiy (encl. I. E. t(u)ei, t(u)oi, Bartholomae, Stud. 1. 114). See tuvam.

taumā, f. *family*. Nom. sg. taumā. Gen. sg. taumāyā. Foy (KZ, 35, 6) connects the word with YAv. taoxman (New Pers. tuxm), Skt. tokman, but such etymology becomes somewhat uncertain when we remark the retention of Ir. x in -taxma (*cīθrāntaxma*), Av. taxma (New Pers. tāhm). Jackson's identification (JAOS, 20, 57) of the festival of Xerxes' birthday (Hdt. 9. 110; Περσιστὶ μὲν τυκτά, κατὰ δὲ τὴν Ἐλλήνων γλώσσαν τέλεον) with Iranian root tuk holds good for YAv. taoxman, but we are not certain of the comparison which he gives with Persian taumā. It would be easy for the Greeks, of course, to confound the foreign word with τυκτά and render it by τέλεον.

[tauman (Foy, KZ, 35, 47; cf. Bang, ZDMG, 43, 533; Reichelt, KZ, 39, 74; Bartholomae, Altiran. Wb., 613) n. *power, might*. Nom. sg. taumā, Bh. 4. 16, 17; 5. 3, 6, yāvā taumā ahatiy, *as long as will be possible*. Foy renders the corresponding Elam. word, *patta, possibility*; cf. Tolman, Vdt. Stud. 1. 34. Hoffmann-Kutschke writes me: "Es kann doch nicht bedeuten, *du bewahre, so lange deine Familie lebt*; man kann doch nur schützen, so lange man selbst lebt. Übrigens steht in Elamischen nicht das Ideogramm GUL, *Familie*." *tu, *be strong*, Av. tu, Skt. tu.]

takabara, adj. a word of doubtful meaning and characterizing the Ionians in Dar. NRA. 3. Nom. pl. m. takabarā. WB retain the old interpretation, *welche geflochtenes Haar tragen*. Cf. Foy, KZ, 35, 63 and later KZ, 37, 545. Bartholomae rejects on philological grounds the attempted connection with Arm. t'agavor, *Krone tragend*. Could the word signify *swift-* (YAv. tak, *hasten*, Skt. tak) *riding* or *sea-faring* (YAv. taka, *water-course* + bara, cf. asabāri)?

taxmaspāda (Elam. takmašpata), m. name of one of the commanders of Darius. Nom. sg. taxmaspāda. taxma, *brave*, Av. taxma (New Pers. tāhm) + *spāda, *army*, GAv. spāda, YAv. spāda (New Pers. sipāh, Horn, NS, 42, 3).

taxš (Pres. *taxšā-*, Bartholomae, Grundr. 123), *to be active*. Foy regards the root as a *kompromissbildung* between **taš* (Skt. *taks*, Av. *taš* in *tašan*) and **tvaxš* (Skt. *tvaks*, Av. *θwāxš*).

— with prefix **ham**, *work together, cöperate, work*. Pret. 1 sg. **hamataxsaiy**. 3 sg. **hamataxšatā**. 3 pl. **hamataxšāⁿtā**.

tacara, *palace*. Acc. sg. **tacaram**, Dar. Pers. a. New Pers. **tazar**. Cf. Horn, NS, 31, 2; Foy, KZ, 37, 546.

tar, *to cross over*. Av. **tar**, Skt. **tr̥**.

— with prefix **fra**, *depart from, abandon*. The old reading of Rawlinson **fratarta**, Bh. 3. 5, part. nom. sg. is confirmed by KT. Foy (KZ, 35, 43) first suggested **frarixta**, but later (KZ, 37, 556) returns to the reading **fratarta**; cf. Hoffmann-Kutschke, Or. Litt. Ztg. Nov. 1905; Tolman, Vdt. Stud. 1, 24.

— with prefix **viy**, pres. **taraya-** (Bartholomae, Grundr. 145), *put across, cross*. Pret. 1 sg. **viyatayaram** (confirmed by KT), Bh. 5. 4. 1 pl. **viyatayāmā** (confirmed by KT's cuneiform text; KT's transliteration has the old reading **viyatayāma** which Bartholomae, Grundr. 109, regarded as pret. with pres. ending; cf. Skt. **apaçyāmas**), Bh. 1. 18.

taradraya, adv. *across the sea*. ***tara**, *beyond*, YAv. **tarō** (New Pers. **tar**), Skt. **tiras** + **drayah** (q. v.).

tāravā (Bab. **ta-ar-ma'**), f. name of a Persian town. Nom. sg. **tāravā** (confirmed by KT); cf. Foy, KZ, 37, 515.

tarsa-, inchoative stem (Ir. **tr̥s'-a-** for **tr̥s-sx'-a-**, Bartholomae, Grundr. 135), *to fear*; with **hacā** followed by instr. or abl. Pres. 3 sg. **tarsatiy**, Dar. Pers. d. 2. **hacā aniyānā naiy tarsatiy**, *it fears no enemy*. Pret. 1 sg. (Injunctive) **tarsam**, Dar. Pers. e. 3. **hacā aniyānā mā [ta]rsam**, *no foe will I fear*. 3 sg. **atarsa**, Bh. 1. 13. **kāraśim hacā darsma'** (Bartholomae) **atarsa kāram vasiy avājaniyā hya paranam bardiyam adānā**, *the people feared his tyranny; (they feared) he would slay in great numbers the people who had formerly known Smerdis*. Bartholomae is doubtless right in regarding the opt. clause as the object of **atarsa**; cf. Tolman, Vdt. Stud. 1,

11. Otherwise Foy, KZ, 37, 548. Gray, AJP, 21, 15, renders, *the people were mightily afraid of him.* “*He would be killing at will the people.*” KT entirely miss the force of the opt. in their translation, *the people feared him exceedingly, (for) he slew many.* 3 pl. *atarsaⁿ.* YAv. *tərəsaiti* (Turfan MSS. *tersad*, Oss. *t'arsun*, Kurd. *tirsin*, New Pers. *tarsīdan*), Skt. *trasati*, Gr. *τρέειν* (for *τρέσ-ειν*; cf. L. Meyer, Gr. Etym. 809).

tigra (Elam. *tikra*), m. name of a fortress in Armenia. Nom. sg. *tigra*.

[*tigra*, a supplement of Foy in Bh. 5. l. 22, [xaudā]m tigrām barā-tay^a, (*gegen die Saken welche*) den *Helmspitz tragen* (cf. *tigraxauda*) in place of + + *tigrām baratya* of ed. and KT. Hoffmann-Kutschke writes me: “*Es wohnen doch keine Saken am Tigris.*” KT’s cuneiform text records *tigrām*; their transliteration, *tigram*. Which is the reading on the stone? Foy’s emendation is impossible since KT attest the certainty of the preceding *sakām*.]

tigrā (Elam. *tikra*; Bab. *di-ig-lat*), f. *Tigris*. Acc. sg. *tigrām*. Kossowicz’s quotation from Eust. ad Dionys. perieg. 5, 984, Τίγρις ταχύς ὡς βέλος. Μῆδοι γὰρ Τίγριν καλοῦσι τὸ τόξευμα, shows only a popular association of the word with YAv. *tiyri*, *arrow* (New Pers. *tir*), but it is of no etymological value. Cf. Hübschmann, IF, 16, 421. Note θὴρ ποταμὸς in Theophanes, 52, 23 (cf. New Pers. *tir*) “mit volksetymologischer Umänderung,” Horn, NS, 19, 6.

tigraxauda, adj. *with pointed cap*, epithet of Scythians. Nom. pl. *tigraxaudā*. Cf. Hdt. 7. 64, Σάκαι δὲ οἱ Σκύθαι περὶ μὲν τῆσι κεφαλῆσι κυρβασίας ἐσ ὁξὺν ἀπηγμένας ὅρθας εἶχον πεπηγνίας. So the ninth standing figure opposite Darius on the Behistan rock (over which is written *iyam skuⁿxa hya saka*, *this is Skunkha the Scythian*) is represented wearing this national head-dress. **tigra*, *pointed*, YAv. *tiyra* (New Pers. *tēz*) + *xauda-*, *hat*, YAv. *xaodā-* (Oss. *xodā*).

+ + + *tⁿuv^at^am^a*, the reading of KT in Bh. 4. l. 65 who remark; “Space for division sign and two characters. It is possible that the break may be restored *mām stunuvatam*, *those that praise me.*” Jackson recorded *manⁿuv^at^am^a* (q. v.). Weissbach (ZDMG, 61, 729) suggests a derivation from *tanu*, *weak*, and

translates, *dem Armen.* The Bab. apparently renders the word by muš-ki-nu. See s. v. šakaurim and man^uuv^at^am^a.

tuvam (I. E. tu, tū; cf. Wackernagel, Das Dehnungsg. 5), pron. 2 pers. *thou.* Nom. sg. tuvam. Acc. sg. θuvām. Gen. sg. taiy (encl., written tay in Bh. 4. 11). Skt. tvam, GAv. tvām, YAv. tūm (New Pers. tu).

tya (I. E. tio, tiā. Ir. tia which should become according to phonetic laws *θia, Pers. *šiya, is probably due to the analogy of the demon. ta; Bartholomae, Grundr. 416, n.), originally a demon. pron., but generally used as a relative. Cf. hya. 1)The demon. meaning is seen in the following: ^{a)}hadā kārā nipadi[y] t[ya]iy ašiyava, *he went in pursuit of them with his army*, Bh. 3. 12. This reading is confirmed by KT, thus making impossible Bartholomae's conjecture avaiy (Stud. 2. 68); cf. Tolman, Vdt. Stud. 1. 26. ^{b)}introducing a phrase characterizing the preceding noun like the Gr. article (Tolman, OP. Inscr. 42): paθim tyām rāstām mā avarada, *depart not from the true way*, Dar. NRa. 6; xšaθ' am tya bābirauv, *the royal power at Babylon*, Bh. 1. 16; kāram tyam mādam, *that Median army*, Bh. 2. 6. etc. Cf. Delbrück, Vgl. Syntax, 3, 313. 2)Rel. pron. *who, which.* Acc. sg. m. tyam. Acc. sg. f. tyām. Acc. sg. n. tya. Nom. acc. pl. m. tyaiy (Bartholomae, Grundr. 240). Nom. acc. pl. f. tyā. Nom. acc. pl. n. tyā (written on rock tyanā), Bh. 1. 8. imā dāhyāva tyā manā dātā āpariyāyaⁿ, *these lands respected my laws*; cf. Bartholomae, Altiran. Wb. 659; Foy, KZ, 37, 501. The reading of the stone tyanā (confirmed by KT) was regarded as dittography by Benfey (Pers. Keilinschr. 9) as early as the year 1847, who remarked: "Es ist aber wohl Fehler des Steinmetz, welcher zuerst auf das gleich folgende manā abirzte." Gen. pl. m. tyaišām. For. gen. pl. f. tyaišām, Dar. Pers. e. dāhyūnām tyaišām parūnām. Skt. tya, Turfan MSS. 'i. Note article on Persian relative in Delbrück, Vgl. Syntax, 3, 311.

tya (acc. sg. n. to tya), conj. 1)*that.* Bh. 1. 10. azdā abava tya bardiya avajata (sic), *it was (not) known that Smerdis was murdered.* 2)*because.* Bh. 4. 4. drauga di[š hamīθ' iy]ā akunauš tya imaiy kāram adurujīyašāⁿ, *Deceit made them rebellious, because those deceived the people.* Cf. Delbrück, Vgl. Syntax, 3, 327.

◎

θāigarci (Elam. saikurriš; Bab. simānu), m. name of a Persian month. The Bab. indicates agreement with Sivan (third month) i. e. May-June; April-May (Justi); May-June (Oppert). See s. v. māh. Gen. sg. *θāigarcaīš*.

θ^ak^at^a, written *θ^ak^at^m* in Bh. 3. 1. The generally accepted opinion, until the reading *θ^ak^at^m* was attested, regarded *θakatā* as loc. sg. *in completed course*. In Vdt. Stud. 1. 23, I shared the view of KT that *θ^ak^at^m* was simply a stone-cutter's blunder. Bartholomae writes me concerning this: "Das *θakatam* 'a blunder' sei für 'ta glaube ich nicht. Bh. 3. 1, ist die einzige Stelle da es sich um nur einen Tag des Monats handelt." The same scholar (WZKM, 22, 90) now takes *θakatā* (nom. pl.) and *θakatam* (n. sg.) as adjectival predicates either of a part. fut. pass. or part. pres. act. *θaka^atā*, *θaka^atam*. In every passage save Bh. 3. 1, the instr. pl. is used as subject of the following *āhaⁿ*, a use of the case occasional in YAv. (Schmidt, Pluralbld. 98; Jackson, Av. Gr. 229; Bartholomae, AF, 2, 104; Caland, GGA, 401 for year 1893; Tolman, Vdt. Stud. 1. 10). Bh. 1. 13. *bāgayādaiš māhyā* 10 raucabīš *θakatā āhaⁿ*, *in the month of Bāgayādi ten days were coming to the end*; et passim. In Bh. 3. 1, we appear to have a nom. sg. as subject of *āha* (cf. Gray, AJP, 21, 10); *garma-padahya māhyā* 1 rauca *θakatam āha*, *in the month of Garmapada one day was completing its course*. **θak*, YAv. *sak*, (of time) *to pass* (to completion).

θatagu (Elam. sattakuš; Bab. sa-at-ta-gu-u), *Sattagydia*. Nom. sg. *θataguš*. **θata*, *hundred*, YAv. *sata* (New Pers., Kurd. *sad*, Oss. *sada*), Skt. *cata* + **gāu*, *cattle*, Av. *gāu* (New Pers. *gāv*, Kāš. *gō*, Kurd. *gā*), Skt. *gāu*. Cf. Fick, BB, 41, 343.

θa^ad (Pres. *θadaya*, a for I. E. *g*; Bartholomae, Grundr. 145), *to seem*. Pres. subj. 3 sg. *θadayā?* (Bartholomae, ZDMG, 46, 295), Bh. 4. 8. *avahyā paruv θa[dayā]*, *should seem to him much*. KT read *θa[du]tiy* remarking that the restoration is not certain. *θad^a + +*, however, seems certain in Jackson's examination. Pret. 3 sg. (Injunctive) *θadaya*, Dar. NRa. 6. *hauvtaiy gastā mā θadaya*, *may it not seem repugnant to thee*. *θadayāmiy* is read in Dar. Sus. a. by WB, where I have suggested *y(?)adayāmai*. YAv. *sand* (Middle Pers. *sahēt*, Turfan MSS. *hūnisandēft*), Skt. *chand*.

θadaθa, uncertain word in Seal Inscr. b. hadaxaya + + + *θadaθa*.

θard, f. *year*. Gen. sg. *θarda*; *hamahyāθarda*, *in the same year*, (connecting *θard* with YAv. *sared*, Turfan MSS. *sār*). The meaning *in the same way* (YAv. *sareda*) was favored by the Elam. *pelki-ma* without the determinative (*an*). The interpretation seems now certain through Bab. ideogram MU-AN-NA, *year* (which KT, however, render adverbially, *always*; cf. *śattiśam*, *yearly*, *always*): cf. Weissbach, ZDMG, 61, 724. In a personal letter Weissbach several months later writes me concerning his interpretation as follows: "Meine Deutung *hamahyāθarda*, *in einem und demselben Jahre* halte ich für absolut sicher. So sagt Darius. Eine andere Frage ist nun aber, ob seine Angabe ganz wörtlich zu verstehen sei und diese Frage muss ich verneinen. Offenbar liegt die Sache so, dass die Empörungen alle in einem und demselben Jahre ausgebrochen sind; aber zu ihrer Bewältigung hat er einer etwas längeren Zeit bedurft. Die Chronologie der Bisutun-Inschrift bietet noch jetzt gewisse Schwierigkeiten; aber über einige Grundwahrheiten kann man schon jetzt nicht mehr im Zweifel sein. Gaumāta erhob sich am 14. Viyakhna = 14. Addaru des 7. Jahres des Kambyses, also am 10. März 522 v. Chr. Er ergriff die Herrschaft am 9. Garmapada. Für mich kann dieser Monat nur dem Nisannu gleichgesetzt. 9. Garmapada also = 3. April 522 v. Chr. Am 10. Bāgayādiš fiel Gaumāta und Darius wurde König. Nun soll Gaumāta 7 Monate regiert haben, also ist der Bāgayādiš entweder der VII Monat oder der VIII Monat, je nachdem man entweder von Gaumātas Erhebung oder von seiner Ergreifung der Herrschaft ausrechnen will. Tertium non dafür. Folglich ist Darius—mit einer Fehlergrenze von 1 Tag—entweder am 28. Sept. oder am 27. Oct. 522 König geworden. Die Rebellionen sind demnach alle in dem Jahr 522// ausgebrochen und zum grossen Teil auch noch in diesem Jahr niedergeschlagen worden." Acc. sg. *θardam*, Bh. 5. 1; cf. Weissbach, ZDMG, 61, 731.

θah (Pres. *θaha->* *θā-*, Bartholomae, Grundr. 123; 270, c, 6), *to declare, speak, say*. Act. ind. pres. 3 sg. *θātiy*. Pret. 1 sg. *aθaham*. 3 sg. *aθaha*. Subj. pres. 2 sg. *θāhy* (<*θahāhy*). Pass. pres. 1 pl. (with act. ending, Bartholomae, Grundr. 325) *θahyāmahi*. *aθ^ah^ay^a* (read *aθahya*, pass. pret. 3 sg. with act. ending,

Bartholomae, Altiran. Wb., 1579 or *aθahy*, pass. aor. 3 sg.; cf. Skt. *caṇsi*, Tolman, OP. Inscr. 50; Bartholomae, Grundr. 154). Inf. *θastanaiy*. Av. *sah*, Skt. *caṇs*. Cf. Fick, BB, 41, 343.

θuxra (Elam. *tukkurra*; Bab. *su-uh-ra-*), m. name of the father of Otanes. Gen. sg. *θuxrahya*. Probably connected with **θuxra*, *bright*, Av. *suxra* (New Pers., Oss. *surx*, Afy. *sur*, Kurd. *sōr*, Socin, SK, 31), Skt. *çukra*; cf. Foy, KZ, 35, 20.

θūravāhara (Elam. *turmar*; Bab. *airu*), n. name of a Persian month. The Bab. indicates agreement with Iyyar (third month) i. e. April–May. March–April (Justi); April–May (Oppert). Gen. sg. *θūravāharahya* (Bartholomae, Grundr. 412, n). **θūra*, *vigorous* + **vāhara*, *spring time*, New Pers. *bahār*; cf. Skt. *vāsara* (Hillebrandt, Ved. Myth. 1, 26).

θuvām (I. E. *tue-*, Av. *θwām*, Skt. *tvām*). See *tuvam*.

⑧^r

θri, *to lean*. YAv. *sri*, Skt. *çri*.

— with prefix *niy* (Pres. *θāray-*, Bartholomae, Grundr. 128), *to restore*. Pret. 1 sg. *niyaθārayam*, Bh. 1. 14. *āyadanā* — adam *niyaθārayam*, *I restored the places of worship*. *āyadanā* is better taken thus than with the preceding *akunavam* (WB, 15; Bartholomae, Altiran. Wb., 1638; KT, 13; Tolman, Vdt. Stud. 1, 13). Otherwise AJP, 21, 16; ZDMG, 54, 373. KT ignore *avaθā adan*. *akunavam* altogether in their translation.

θitiya, num. ordinal, *third*. Acc. sg. f. *θ[itiyām]* (Weissbach, *θitiyam*), Bh. 5. 1. Acc. sg. n. (as adv.) *θitiyam*, *for the third time*, Bh. 2. 9. Skt. *tr̥tiya* (Whitney, Skt. Gr. 243), YAv. *θritya* (Middle Pers. *sitikar*).

D

1)dā (I. E. pres. **di-dō-mi*, **di-d-mes*; Persian pres. sg. *dadā-*, Bartholomae, Grundr. 126), *to give*. Impv. 3 sg. *dadātuv*, Dar.

Pers. d. 3. *al[tamai]y [au]ramazdā dadātu[v]*, *this let Ahura Mazda grant me.* Av. *dā* (Turfan MSS. *diyād*, New Pers. *dīhaδ*, Oss. *dādt'ūn*, Hüb schmann, Oss. Sprache, 96), Skt. *dā*.

2) *dā* (I. E. pres. **dhi-dhē-mi*, **dhi-dh-mes*; Skt. pres. *da-dhā-mi*, *da-dh-mas*), *to put, make, create.* Pret. 3 sg. *adadā* (Skt. *adadhāt*), Dar. Pers. d. 1. *hauv dārayavaum xšāyaθiyam adadā*, *he made Darius king.* Aor. 3 sg. *adā* (Skt. *adhāt*), Dar. Elvend, 1. *hya imām būmim adā*, *who created this earth.* Av. *dā*, Skt. *dhā*.

daiy, reading of KT in Bh. 5. l. 11. See *marda*.

[*dauš, duš?*, *to take pleasure in, esteem.* The form on which Bartholomae, AF, 2, 30, based the occurrence of this verb is *dauštā* (Bh. 4. 14) which he regarded as an s- aor. mid. 2 sg. KT record *avaiy mā dauštā + + + ā*. In Vdt. Stud. 1, 33 I supplied [*bīyā*] (opt. 2 sg), cf. *θuvām dauštā bīyā* (Bh. 4. l. 55). Weissbach makes same supplement (ZDMG, 61, 729) and Bartholomae (WZKM, 22, 88) is now inclined to abandon his former view. The Elam. word corresponding here to the Persian is *kannenti*, fut. 2 sg, while the same verb (*kanešne*, prec. 3 sg.) renders the Persian *dauštā bīyā* in Bh. 3. ll. 55, 75, 86; cf. Tolman, op. cit. 33].

dauštar, m. *friend.* Nom. sg. *dauštā*. With acc. *θuvām dauštā bīyā*, *may he be a friend to thee,* Bh. 4. 10, et passim. New Pers. *dōst*; fr. **duš*, *to esteem, take delight in,* YAv. *zuš*, Skt. *jus*.

dāta, n. *law.* Nom. sg. *dātam*. Acc. pl. *dātā*, Bh. 1. 8. *tyā manā dātā āpariyāyaⁿ*, *they respected my laws* (written on the stone *tyanā manā dātā*. See *tyna*). Av. *dāta*; fr. 2) *dā* (q. v.). Cf. Turfan MSS. *dādist*.

d^a? t^as^a?, a doubtful reading of KT in Bh. 4. l. 72. Hoffmann-Kutschke suggests the emendation *yāvā tava ahy, so lange du mächtig bist* (Phil. Nov. 3, 105).

dātuhya (Elam. *tattu[hi]ya*; Bab. *za'-tu'-a*), m. name of the father of Megabyzus. Gen. sg. [dātu]hyahyā. Cf. KZ, 39, 153.

dādarši (Elam. *tataršiš*; Bab. *da-da-ar-šu*), m. name of 1)a Persian satrap (*xšāθrapāvan*); 2)an Armenian subject. Nom. sg. *dādaršiš*.

The word is clearly written in Bh. 2. l. 29 and should be removed from brackets in ed.; cf. KT, 27. Acc. sg. *dādaršim*. Redup. theme (intens.) of *darš* (q. v.).

dan (Pres. *dānā-*, Bartholomae, Grundr. 132), *to know*. Pret. 3 sg. *adānā*. Av. *zan* (Turfan MSS. *dānēm*, New Pers. *dānād*), Skt. *jānāti*. Cf. KZ, 39, 157; Wackernagel, Ai. Gram. 76.

dan (Pres. *danu-*, Bartholomae, Grundr. 131), *to flow*. Pres. 3 sg. *dānūu + + +* (Dar. Sz. c. 3) which may be read *danu[taiy]*, cf. Bartholomae, Altiran. Wb., 683; Keller, KZ, 39, 175, or *danu[vatiy]*, cf. Skt. *dhanvati*, Whitney, Skt. Gr. 716. New Pers. *danidān*, Skt. *dhan*.

dar (Caus. pres. *dāraya-*, Bartholomae, Grundr. 151), 1) *to hold*, 2) *hold a position, halt*. Pres. 1 sg. *dārayamiy*. Pret. 3 sg. *adāraya*. In Dar. NRa. 3, Foy (KZ, 37, 560) would restore the form *adāraya* in place of *adāriy*. s- aor. 1 sg. *adaršiy* (Bartholomae, Grundr. 156) or *adaršaiy* (with thematic vowel), Dar. Pers. e. 2. Aor. (pass.) 3 sg. *adāriy*, Bh. 2. 13, 15. Av. *dar* (Turfan MSS. *dārēd*, New Pers. *dārað*), Skt. *dhr̥*.

— with prefix *ham*, *obtain*. Mid. pret. 1 sg. *hamadārayaiy*, Bh. 1. 9. *yātā īma xšaθ̥am ha[mā]dārayai[y]*, *until I obtained this kingdom*. This reading is attested by KT, and supersedes [ad]āry of ed. and the various attempts at emendation; cf. Tolman, Vdt. Stud. 1, 9.

dārayaⁿtā, reading of WB in Dar. NRd., *Pfeilbewahrer* (*išunām*; *išuvām*, Bartholomae). Cf. ZDMG, 50, 663; AJP, 21, 2; Foy, ZDMG, 55, 509; Hoffmann-Kutschke, Or. Litt. Ztg. Sept. 1906 (*denānām dārayaⁿtā*); Justi, *dāsyamā* (*dāsyā* + man).

dārayavau (Elam. *tariyamauš*; Bab. *da-ri-ia-muš*; Gr. *Δαρεῖος* for **Δαρειῶν*, cf. Keiper, Sem. Phil., Erlangen, 1, 253; Aesch. Pers. *Δαρεία*, 662), m. 1) *Darius* I. Nom. sg. *dārayavauš*. Acc. sg. *dārayavaum*. Gen. sg. *dārayavahauš* (*dārayavaušahyā* in Art. Sus. a). For gen. sg. *dārayavauš* (Art. Pers. a, b, 2). 2) *Darius* II. Gen. sg. *dārayavaušahyā* (Art. Sus. a, 1; in Art. Hamadan, *dārayava(u)šahyā*, Tolman, PAPA, 36, 32). For gen. sg. *dārayavauš* (Art. Sus. b; Art. Pers. a, b, 2). Darius I, after the death of Cambyses,

ascends the throne by virtue of his kinship to the royal race (see s. v. *cʰisʰpʰi*). Political tradition has colored the popular version of Hdt. III, 85–7 (cf. Schöll, Die Anfänge einer politischen Litteratur bei den Griechen) respecting the counsel of the allies and the stratagem of Darius' groom. Cf. Duncker, Gesch. d. Altert. 4⁶, 388; Marquart, Philol. Suppl. 6, 588; Winckler, Untersuchungen z. altorient. Gesch., 126; Nöldeke, Aufsätze z. pers. Gesch., 15; Tolman and Stevenson, Hdt. and Empires of East, 86. *dāraya*, pres. part. to *dar*, + **vahu*, Skt. *vasu*, *good*, as. n. sg. *wealth*.

dargam, adj. *long*. GAv. *darəga*, YAv. *darəya* (Oss. *dary*, Bal. *drag*, Afy. *lärya*, Geiger, SA, 2).

darš (Pres. *daršnu*, Bartholomae, Grundr. 131), *to dare*. Pret. 3 sg. *adaršnauš*. Skt. *dhr̥s*.

daršam, adv. *mightily, much*; cf. **darš**.

daršman, n. *boldness, tyranny, despotism*. Abl. sg. (with *hacā*) *daršmaⁿ*, Bartholomae's conjecture for *daršam* of ed. in Bh. 1. 13, *kārašim hacā daršmaⁿ atarsa*, *the people feared his tyranny*; cf. Tolman, Vdt. Stud. 1, 11. *darš* (q. v.).

dasta, m. *hand*. Loc. sg. (with postpos. *ā*) *dastayā*. Av. *zasta* (New Pers. *dast*), Skt. *hasta*.

dahyu, f. *province, district, land*. Nom. sg. *dahyauš*. Acc. sg. *dahyāum* (DAHyum in Art. Pers. a, b, 4). Loc. sg. (with postpos. *ā*) *dahyāvā*. Nom. pl. *dahyāva*. Gen. pl. *dahyūnām*. Loc. pl. (with postpos. *ā*) *dahyušvā*. Av. *dahyu* (Middle Pers. *dēh*, New Pers. *dih*, *town*, Horn, NS, 42, 1), Skt. *dasyu*, used as the title of the demons.

di, demon. pron. (most often encl.), *it, them*. Acc. sg. f. *dim*, Dar. NRa. 4. *pasāvadim* (i. e. *imām būmim*) *manā frābara*, *he gave it to me*. Acc. pl. m. *diš*, Bh. 4. 4. *imaiy kāram adurujyašaⁿ pasāva di[š auramaz]dā manā dastayā akunauš*, *these deceived the people; afterwards Ahura Mazda put them (i. e. the people; cf. Elam. version) into my hand*. Acc. pl. f. *diš* (Bh. 4. 1. 34), m. (Bh. 4. 16, 17). YAv. *di*.

dī (Pres. dīdī-, Bartholomae, Grundr. 126), *to see*. Impv. 2 sg. dīdīy (haplography for dīdīdīy; cf. Bartholomae, Altiran. Wb., 725), Dar. NRa. 4. Av. dī (Turfan MSS. did, New Pers. dīdan), Skt. dhī.

dī (Pres. dīnā-, Bartholomae, Grundr. 132), *to injure, deprive one (acc.) of something (acc.), take (acc.) from one (acc.)*. Pret. 1 sg. adīnam, Bh. 1. 13. xšāθ̄amšim adam adīnam, *I took the kingdom from him*. 3 sg. adīnā. Part. acc. sg. m. dītam, Bh. 1. 13. avam gaumātam tyam magum xšāθ̄am dītam caxriyā, *could make Gau-māta the Magian deprived of the kingdom*. YAv. zī (Middle Pers. zīnītan), Skt. jī.

didā, f. *stronghold*. Nom. sg. dīdā. Acc. sg. dīdām. New Pers. diz; cf. YAv. diz, *heap up*.

dipi, f. *inscription*. Acc. sg. dipim. Loc. sg. d[i]p[iy]ā, Bh. 4. 8. New Pers. dibīr. Cf. Assyr. duppu, Elam. tuppi; Jensen, ZA, 6, 172; Foy, ZDMG, 50, 128; Pedersen, KZ, 40, 190. According to Hüsing's interpretation of the Elam. (Bh. L.) Darius declares that he made inscriptions on bricks, halat, and leather, SU.

dubāla, m. name of a district in Babylonia, Nom. sg. dubāla.

dūraiay, adv. *far*. In Dar. NRa. 1. 44, dūraiay for dū[ra]y is clearly to be read. With apiy written dūraiay apiy, Xerx. Pers. a. 2; dūrai-apiy, Dar. NRa. 2 (so Stolze's photograph, Pers. II, 109); dūray-apiy, ibid. (so Stolze's photograph). Loc. sg. of *dūra, *far*, Av. *dūra (New Pers., Kurd. dūr, Gab. dur), Skt. dūra.

duruj (Pres. durujiya-, Bartholomae, Grundr. 148), *to lie, deceive*. Pret. 3 sg. adurujiya. 3 pl. (with s of sigmatic aor.) adurujiyašāⁿ, Schmidt, KZ, 27, 326; Bartholomae, Grundr. 309, II: as an s-aor, Fr. Müller, WZKM, 7, 253; Foy (KZ, 35, 30) regarded the -šā as encl. (cf. Lat. se-) "weg," translating *sie logen weg*; cf. ZDMG, 52, 597. Part. acc. n. sg. duruxtam, Bh. 4. 7. ima hašiyam naiy duruxtam adam akuna[vam], *I did this as something true not pretended*. For Oppert's duruxtam in Bh. 4. 1. 43, [drauj]īyāhy (see draujīya) is better to be supplied. adurujiya, occurring in Bh. Inscr. over twenty times, clearly represents each rebel as a follower of the Druj, *the Lie*, the personification of Evil (cf. Tolman, PAPA,

33, 69), for it is the Druj which is the source of rebellion; *drauga di[š] hamīθiy]ā akunaus*, *the Lie made them rebellious*, Bh. 4. 4. YAv. *druj* (Middle Pers. *družtan*), Skt. *druh*.

duruva, adj. *sound, secure*. Nom. sg. f. *duruvā*, Bh. 4. 5. YAv. *drva*, Skt. *dhruba*.

duvaištam, adv. *very long*. Dar. Pers. e. 3. Acc. sg. n. of superl. **duvaišta*, cf. *dūraly*; Bartholomae, Altiran. Wb., 763; IF, 12. 127.

duvara (*duvar*, transf. to a-decl.; cf. Skt. *dvāra*, Whitney, Skt. Gr. 399), m. *door*. Loc. sg. (with postpos. ā) *duvarayā*, *at (my) door*, Bh. 2. 13, 14. YAv. *dvar* (New Pers. *dar*, Oss. *dvar*), Skt. *dvār*.

duvarθi, m. *portico, colonnade*. Acc. sg. *duvarθim*, Xerx. Pers. a. 3. Bartholomae suggests haplography for *duvar-varθi*.

duvitāparanam (Tolman, Vdt. Stud. 1, 8. **duvitā*, *long*, GAv. *daibitā*, Skt. *dvitā*, against Geldner, Ved. Stud. 3. 1; cf. Gray, JAOS, 23, 63, + *paranam*, *before, antehac*, q. v.), adv. *long afores-time*. Bartholomae writes me under date of May 13, 1908, that he takes *paranam* as I have suggested above, but concerning the first member of the compound he adds: “*duvitā* ist das mpp. *dit, alter*. Das Ganze scheint mir danach zu bedeuten, *cum altero prior, alter cum altero, post alterum*. Das elamische *šamak-mar* bedeutet *ex* (= *mar*) *ordine, franz. de suite*.” KT read *duvitāparanam, in two lines*, which is supported by Weissbach (ZDMG, 61, 725) who connects *parnam* with Skt. *parṇa*, *wing*. Hoffmann-Kutschke (Phil. Nov. 3, 103), whose treatment of the compound defies philological laws, remarks: “*parnam* jedoch entspricht lat. *plenus*, germ. *fulna* (sic), *voll*, und steht für *palna*.” These views, of course, are in accord with Oppert’s early interpretation, *en deux branches*, which seems not only at variance with the Elam. *šamak-mar*, but to lack historical support; cf. Tolman and Stevenson, Hdt. and Empires of East, 74. The old reading *duvitātaranam* with which critics have operated is superseded. KT record: “The reading *p* in place of *t* is certain.”

duvitiya, adj. *second*. Nom. sg. *duvitiya* (cf. Bartholomae, Altiran. Wb., *duvitiya-ma* for *duvitiyam* of ed. and KT), Bh. 3. 5.

hauv duvitīyama udapatatā pārsaiy, *he was the second to rise against me in Persia.* Acc. sg. n. (as adv.) duvitīyam, *for a second time,* Bh. 3. 13, et passim. GAv. daibitya, YAv. bitya (New Pers. dīgar), Skt. dvitīya.

dušiyāra (dušiyār, transf. to a- decl.), n. *bad harvest, scarcity, famine.* Nom. sg. dušiyāram, Dar. Pers. d. 3. “There is some space between the i and the y, due apparently to an original defect in the stone before it was lettered.” Jackson, JAOS, 27, 191. Abl. sg. dušiyārā, Dar. Pers. d. 3. “The u is not clear but can be made out.” Jackson, JAOS, 27, 191. duš, *ill,* Av. duš (New Pers. duš), Skt. dus + *yār, *year,* YAv. yār. Note Turfan MSS. dūšyāriy.

drauga, m. *the Lie.* Nom. sg. drauga. Abl. sg. (with hacā) draugā, Bh. 4. 5; Dar. Pers. d. 3. Ahura Mazda, as guardian of Truth and Avenger of Deceit, is opposed to that force embodied in the Lie. Hdt. testifies to the Persian veneration of truth and abomination of deceit; αἰσχιστον δὲ αὐτοῖσι τὸ ψεύδεσθαι νενόμισται, I. 138; παιδεύοντι δὲ τοὺς παιᾶς—τρία μοῦνα ἵππεύειν καὶ τοξεύειν καὶ ἀληθιζεσθαι, I. 136. The Druj (drauga) is certainly a personification of Evil (cf. Jackson, Grundr. d. iran. Philol. II, 630). It is the Druj which is the source of rebellion, Bh. 4. 4. The prayer of Darius is that his country may be saved from the Druj, Pers. d. 3. He warns his successor to guard against the Druj and to punish the liar, Bh. 4. 5. It was because Darius was not under the influence of the Druj that he became the favorite of Ahura Mazda, Bh. 4. 13. Morality is to walk in the path of Truth, NRa. 6. This personification of the Avestan Druj in the Persian drauga, found, as we should expect, no correspondence in the Babylonian thought (cf. Gray, JAOS, 21, 181). How strikingly is this seen in the contrast between drauga dahyauvā vasiy abava, *the Druj (Lie) dominated the province* and the lame Babylonian version par-sa-a-tu ina mātāti lu ma-du i-mi-du, *in the lands lies became numerous,* Bh. 1. 10. Tolman in PAPA, 33, 69. In Bh. 4. 4. drauga di[š hamīθ̄]y]ā akunauš, KT ignore entirely this personification in their translation, *lies made them revolt.* Cf. Wilhelm, ZDMG, 40, 105; Bang, ZDMG, 43, 533; Foy, KZ, 35, 69; Horn, Beilage zur Allg. Ztg. 1895; Jackson-Gray, JAOS, 21, 170. YAv. draoga (Phl. drōg, New Pers. durōy), Skt. drogha; fr. duruj (i. e. druj.).

draujana, adj. *deceiving, false, a follower of the Druj*, cf. **drauga** and Turfan MSS. drōzaniy. Nom. sg. **draujana**, Bh. 4. 5, 13, 14. Jackson and KT record the legibility of **draujana** in Bh. 4. 1. 68. YAv. **draojina-**; fr. **duruj** (i. e. **druj**).

draujiya (denom. pres. to ***drauja**, *lie*; Bartholomae, Grundr. 152), *to regard as a lie*. Pres. subj. 2 sg. [drauj]iyāhy, cf. Rawlinson, JRAS, 12. This form (cf. Bartholomae, Altiran. Wb., 769) is best read in Bh. 4. 6. KT give [duruj]iyāhy, but the context as well as the Elam. shows a meaning impossible for this verb. Cf. Tolman, Vdt. Stud. 1, 30.

drayah, n. *sea*. Acc. sg. **draya**, Dar. Sz. c. 3; thus read also in Bh. 5. l. 23, abiy **draya** in place of **darayam** of ed. The absence of final **m**, as recorded by KT, gives the regular form and supersedes the theory that the word is here a transfer to the **a-** declension; cf. Tolman, Vdt. Stud. 1, 36. Loc. sg. (with postpos. **ā**) **drayahyā**. YAv. **zrayah** (Middle Pers. **zray**, New Pers. **zirih**), Skt. **jrayas**, *an expanse*. Cf. Fick, BB, 41, 343.

N

naiba, adj. *beautiful*, Nom. sg. f. **naibā**, Dar. Pers. d. 2. Nom. sg. n. **naibam**, Xerx. Pers. a. 3. Acc. sg. n. **naibam**, Xerx. Van. 3. Phl. **nēv**, New Pers. **nēv**, *brave, good*.

naiy, adv. *not*; written **nai** with enclitics **mai** and **sim**. YAv. **naē**—cf. Delbrück, Vgl. Syntax, 2, 524. Otherwise Bartholomae, Altiran. Wb., 1073.

nadiⁿtabaira (Elam. nititpel; Bab. ni-din-tu-(ilu)bēl), m. *Nidintu-Bēl*, name of a Babylonian rebel. Nom. sg. **nadiⁿtabaira**. Acc. sg. **nadiⁿtabairam**. Gen. sg. **nadiⁿtabairahyā**. Cf. Duncker, Gesch. d. Altert. 4⁵, 472.

napāt, m. *grandson*. Nom. sg. **napā** (reformation with **ā**; cf. Bartholomae, Grundr. 397, n.), Bh. 1. 1; Bh. a. 1. Av. **napāt** (New Pers. **nava**), Skt. **napāt**.

nabukudracara (Elam. napkuturruzir; Bab. nabù-kudurri-usur), m. *Nebuchadreza*, the assumed name of the rebels Nidintu-Bél and Arkha. Nom. sg. nabukudracara. Cf. Justi, ZDMG, 51, 236; Weissbach, Grundr. d. iran. Philol. 2, 55.

nabunaita (Elam. napuneta; Bab. nabù-na'íd), m. *Nabonidus*, name of the last king of the new Babylonian empire (cf. Nabù-na'íd-Cyrus Chronicles); written in Hdt. *Labynetos*, cf. Tolman and Stevenson, Hdt. and Empires of East, 81-6. Gen. sg. **nabunaitahyā**, Bh. 1. 16, **nabunaitahya** (Bartholomae, Grundr. 412, n; thus to be read in Bh. 3. 14; 4. 2; Bh. d; Bh. i. cf. KT, 56).

nāman, n. *name*. **n^am^a**, *by name*, written **n^am^aa** with fem. noun. The following are some of the theories respecting this latter form. J. Schmidt (Pluralbld. 82) regarded it as forming the second member of a bahuvrihi-compound (Whitney, Skt. Gr. 1293) with a fem. formation in *-ōn, e. g. yutiyā nāmā dahyāuš, *a region possessing the name of Yutiyā*. Thumb (KZ, 32, 132) would derive nāmā from *nōm̥ṇ comparing gāθu<g̥ṇtu. Foy (KZ, 35, 11) at first suggested a transition to the fem. of a sandhi-form *nāman <nōm̥ṇ; cf. later IF, 12, 172 and note various theories there cited. Bartholomae (Grundr. 403, II) proposed a possible distinction of case nāmā (acc. sg.) and nāmaⁿ (loc. sg.), but has later shifted his position, taking both forms as loc. sg. and transcribing nāmaⁿ and nāmāⁿ. Can we regard **n^am^aa** as scriptio plena influenced by fem.? Cf. gen. sg. -h^ay^a < Ar. -sia, often written h^ay^a when immediately preceding the noun on which it depends. Tolman in Vdt. Stud. 1, 12. Av. nāman (New Pers. nām, Oss. non, Afy. num, Bal. nām), Skt. nāman.

navama, adj. *ninth*. Nom. sg. navama, Bh. 1. 4; Bh. a. 4. Skt. navama, YAv. nāuma (Jackson, Av. Gr. 64).

nāviyā, Bh. 1. 18. The word is generally regarded as nom. f. of an abstract formation from nāv, *ship*, and as signifying *a collection of ships, fleet*; so Kern (ZDMG, 23, 237), Müller (WZKM, 11, 252), Gray (AJP, 21, 19), Bartholomae (Altiran. Wb., 1065). The old interpretation (*bei den Schiffen*, WB), defended by Foy (ZDMG, 54, 371) regards the form as loc. sg. of nāv with postpos. a; so Pedersen, KZ, 40, 129, *on opposite side (the enemy) was on shipboard*. Skt. nāv, *ship*, New Pers. nāv.

nas, see *viyanā[sa]ya*.

nāh, m. *nose*. Acc. sg. *nāham*, Bh. 2. 13, 14. YAv. *nāh*, Skt. *nās*.

niy, verbal prefix, *down*. e. g., Xerx. Van. 3, *nipištanaiy*. Av. *nī* (New Pers. *ni-*), Skt. *ni*.

nī (Pres. *naya*, Bartholomae, Grundr. 123), *to lead*. Act. pret. 3 sg. *anaya*, Bh. 2. 14. Mid. pret. 3 sg. (with passive sense) *anayatā*, Bh. 1. 17. Av. *nī* (Middle Pers. *nītan*), Skt. *nī*.

— with prefix *fra(?)*, *lead forth, bring forward*. Pret. 1 sg. *frānayam*, Bh. 1. 18. *aniyahyā asam frānayam*, *for the rest I brought forward horses*. KT state that the reading *frānayam* is probable from the traces on the rock. Jackson (JAOS, 24, 87) feels less certain respecting the prefix. “I appended a further note that the appearance of the word suggested rather [up]ānayam or [uz]ānayam, but such a restoration is quite uncertain, though I tried my best to assure it by examining the weathered stone again and again.”

nij, verbal prefix, *away*. Bh. 2. 12, *nijāyam*; see *i*. Av. *niš*, Skt. *niṣ-*.

nipadiy, adv. *in pursuit of, close after*. Read *nipadiy* for *tyapatiy* of ed. in Bh. 2. l. 72 (cf. KT, 36), *adam kāram frāśayam nipadiy*, *I sent forth my army in pursuit*. The word hardly means *on foot* as given by KT and ed. Both Elam. and Bab. versions give no warrant for this older interpretation of the word. Bh. 3. 12. *hadā kārā nipadi[y] t[ya]liy ašiyava*, *he went with his army close on the heels of these*. Cf. Tolman, Vdt. Stud. 1. 26. Probably loc. sg. of *niy + pad*, *foot*; cf. Bartholomae, Altiran. Wb., 1083, who happily compares Lesb. Boeot. *πεδά* (instr. sg. to *πούς*). To this might be added Lat. *pedisequus*, *following one's steps*.

niyašādayam, see *had*.

nisāya (Elam. *nišaya*; Bab. *ni-is-sa-a-a*), m. *name of a Median district*. Nom. sg. *nisāya*, Bh. 1. 13. *niy + *sāya*; fr. **sī*, *lie*, YAv. *si* (Middle Pers. *nisītan*), Skt. *cī*.

nūram (Jackson and KT record the absence of a lacuna before the word in Bh. 4. 10), adv. *now*. Av. nūrəm (Oss. nur, New Pers. nun).

nyāka, m. *grandfather*, supplied in Art. Sus. a. arta[xšaθrām nyākam], *Artaxerxes my grandfather*. YAv. nyāka.

P

pā (Pres. pā-, Bartholomae, Grundr. 122), *to protect, sustain*. Act. impv. 2 sg. pādiy. 3 sg. pātuv. Part. nom. sg. m. pāta. Av. pā (New Pers. pāyaδ), Skt. pā.

— with prefix patiy (Pres. paya-, Bartholomae, Grundr. 148), *guard oneself (mid.) against (abl. with hacā)*. Impv. 2 sg. patipa-yauvā, Bh. 4. 5.

paišiyāuvādā (pišiyāuvādā, Bartholomae, Altiran. Wb., 908. Bab. pi-ši'-hu-ma-du), f. name of a district. Acc. sg. paišiyāuvādām, Bh. 3. 7. Abl. sg. (with hacā) paišiyāuvādāyā, Bh. 1. 11. According to Justi (IF, 17, Anz. 107) *Pasargada*, paišiya, fr. piš (q. v.) + *uvādā, Skt. svadhā, *abode; Ort der Schriften*, i. e., depository of the archives and sacred books. Cf. Oppert, La. langue—des Mèdes, 110.

pat (Pres. pata-, Bartholomae, Grundr. 123), *to fly, fall*. YAv. pat (New Pers. uftādan), Skt. pat.

— with prefix ud, *rise up, rebel*. Mid. pret. 3 sg. udapatatā.

patiy, prep. postpos. 1) with acc. *during, throughout, at*; cf. Foy. WZKM, 14, 291. Bh. 2. 11. θūravāharhya māhyā jiyamnam (q. v.) patiy, *at the end of the month Thūravāhara*. Bh. 1. 7. xšapavā rauçapativā, *by night or day*. 2) with instr. *at*, Bh. 3. 5. hya v¹θāpatiy, *which was at the palace*. 3) with loc. *in, at*, Bh. 2. 18, et passim. uzmayāpatiy akunavam, *I crucified*. Av. paiti (Turfan MSS. pad, New Pers. paδ-).

patiy, adv. *on the other hand, moreover, again, once more*. Bh. 2. 9, et passim. patiy θ^ritīyam ha[m]iθ[iyā] haⁿgmatā, *again for the third time the confederates assembled*. Postpos., not always with

the adversative force which Foy gives it. Xerx. Pers. a. 3. *tyapatiy kartam*, moreover what work; Elam. *appa šarak huttukka*. Dar. NRa. 4. *yadipatiy* (sic, cf. Stolze's Phot., Persepolis II, 109) *maniya[ha]jy* (cf. Stolze's Phot.), furthermore if thou thinkest, where again the Elam. has *šarak* for Persian *patiy*. On the ground that *šarak* also renders *patiy* above, Foy argues that they are identical. Bartholomae, on the other hand, still adheres to the old view that *patiy* in the last two passages cited is an enclitic particle with indefinite force and has no etymological connection with *patiy*, the prep. and adv.

patikara, m. *picture, likeness*. Acc. sg. *patikaram*. Acc. pl. *patikarā*. *patiy* + *kar* (q. v.). Cf. New Pers. *paikar*, Horn, NS, 26.

patigrabanā (Elam. *pattikrappana*), f. name of a Parthian town. Nom. sg. *patigrabanā*. *patiy* + *grab* (q. v.).

patipada, adj. *in its own place*. Acc. sg. n. *patipadam*, Bh. 1. 14. *ava adam patipadam akunavam*, I put it in place (i. e. restored it). *patiy* + **pada* (thematic), *foot*. Av. *pad* (Phl. *pāl*, Turfan MSS. *pād*, New Pers. *pāl*, Afy. *pal*), Skt. *pad*.

patiš, prep. with acc. *against, towards*. Cf. *patiy*; for final š of *patiš* see Brugmann, KZ, 27, 417 vs. Schmidt, Pluralbld. 352.

pātišuvari, adj. a *Patischorian*. Nom. sg. m. *pātišuvariš*, Dar. NRc. Cf. Horn, KZ, 38, 290.

paθi, f. *way, path*. Acc. sg. *paθim*, Dar. NRa. 6. *paθim tyām rāstām mā avarada*, depart not from the true way. Cf. Av. *paθā* (Oss. *fändäg*) Skt. *panthan*.

pāya, the second word in Seal Inscr. d. *vahyav'śdā pāya* according to WB.

parā, prep. postpos. with acc. e. g. *avaparā*, *there before*, Bh. 3. 12. This reading confirmed by KT sets aside Foy's conjecture *avadaparā*, *davor*. Av. *para*, Skt. *purā*.

para, adj. *after*, e. g. *hyāparam* (adv.), *thereafter*, Bh. 3. 7. *hyā* (abl. sg.) + *param* (acc. sg. n.). Av. *para-*, Skt. *para*.

paranam, adv. *formerly*. Bh. 1. 13. *hya paranam bardiyam adānā*, *who had known Smerdis formerly*; so Bartholomae. As an adj. Gray (AJP, 21, 15) *the former Bardiya*, and ed. Acc. sg. n. of adj. fr. **para**, *before*.

parity, prep. with acc. *about, concerning*. Bh. 1. 13. **pariy** *gaumātam, concerning Gaumāta*. Av. **pairi** (New Pers. **par-**, Bal. **pir**), Skt. **pari**.

paru, adj. *many*. Nom. sg. n. **paruv**, Bh. 4. 8. Gen. pl. m. **parūnām** (written **p^ar^auv^an^am^a** in Dar. NRA. 1; Art. Pers. a. b. 1). For gen. pl. f. **parūnām**, Dar. Pers. e. 1. YAv. **pouru** (Bartholomae, Grundr. 298, 3. Middle Pers. **pur**), Skt. **puru**.

paruva, adj. 1) *former*. Nom. pl. m. **paruvā**, Bh. 4. 9. 2) *eastern*, loc. sg. n. **paruvaiy**, Dar. Pers. e. 2, *on the east* (written **p^ar^auv^aiy^a** by stone-cutter's blunder for **p^ar^auv^aiy^a**; cf. Bartholomae, Altiran. Wb., 872, n. 8). YAv. **paurva**, Skt. **pūrva**.

paruvam, adv. *formerly*, Bh. 1. 4, 10, 14. Acc. sg. n. of **paruva**.

paruviyata, adv. *hacā paruviyata, from long ago*, Bh. 1. 3, 12. ***paruviya**, *first, before*. GAv. **paouruya**, Skt. **pūrvya** + suffix **ta**.

paruzana, adj. *containing many kinds of people*. Gen. pl. **paruvzanānām**, Dar. Elvend, 2; (written **paruv** | **zanānām** in Xerx. Pers. a. 2; ca. cb. 2; Van, 2: **paruvzanānām** in Xerx. Pers. b. 2; da. db. 2; Elvend, 2). **paru** (q. v.) + ***zana**, *man*, Skt. *jana*; fr. ***zan**, *give birth*, YAv. **zan** (New Pers. **zāyād**), Skt. *jan*.

parga (Elam. **parrakka**), m. Nom. sg. **parga**, Bh. 3. 7. Thus written instead of **paraga** of KT and ed.; cf. Foy, KZ, 35, 13. New Pers. **purg**.

parθava (Elam. **partuma**; Bab. **pa-ar-tu-u**), m. *Parthia, Parthian*. Nom. sg. **parθava**. Loc. sg. **parθavaiy**. Instr. pl. **parθavaibi[š]**, Bh. 2. l. 96.

parsa, inchoative stem (**s** = I. E. **xsx'**, Bartholomae, Grundr. 135; Skt. **prcha-ti**, Av. **pərsaiti**, Turfan MSS. **pūrsid**, New Pers.

pursað), *to ask, examine into, punish.* Impv. 2 sg. **parsā**. Pret. 1 sg. **aparsam**.

— with prefix **patiy**, *examine, read.* Subj. 2 sg. **patiparsāhy**, 3 sg. **patiparsātiy**.

pārsa (Elam. *paršir*; Bab. *par-sa-a-a*), 1)adj. *Persian.* Nom. sg. m. **pārsa**. Acc. sg. m. **pārsam**. Instr. sg. m. **pārsā**. Gen. sg. m. **pārsahyā**. 2)As subs. m. *Persia.* Nom. sg. **pārsa**. Acc. sg. **pārsam**. Instr. sg. **pārsā** (with *anā*, q. v.), Xerx. Pers. a. 3. Abl. sg. (with *hacā*) **pārsā**, Dar. NRA. 3, 4; Sz. c. 3. Loc. sg. **pārsaiy**. In addition to the places of occurrence KT record an omitted line, Bh. 3. l. 53; *ima tya manā kartam pārsaiy | θātiy dārayavaus xšāyaθiya*.

pasā, prep. with gen. *after.* Bh. 3. 6. **pasā manā**, *with me.* **pasā** is probably for **passa* < **pasca*, Av. *pasca* (New Pers. *pas*), Skt. *paccā* < **pas-ac-ā* (instr. Whitney, Skt. Gr. 1112, e); cf. Gray, AJP, 21, 8, and Grierson, ZDMG, 50, 25. Otherwise Bartholomae, Altiran, Wb., 879 and Foy, KZ, 35, 26.

pasāvā, adv. *thereafter, afterwards.* **pasā** (q. v.) + acc. sg. n. *ava*. According to Bartholomae's reference to Ménant and D'ressy (Recueil de trav.) **pasāva** is to be supplied after *aitiy* in l. 10 of Dar. Sz. c. 3, though ed. show no lacuna here. For [pas]āva *avadā kāram* of ed. read [a]vadā *avam kāram* in Bh. 1. l. 88; cf. KT, 18. **pasāva** is wrongly supplied in ed. in Bh. 2. l. 29. "There is no gap here; the clause is not introduced by **pasāva**, the proper name *dādarsiš* being the first word in the sentence. All the signs in the line are clear upon the rock." KT. [pasāva] is also wrongly supplied by KT and ed. in Bh. 2. l. 49, where the corresponding word fails in Elam. and Bab. versions. Its omission would have an important bearing on Weissbach's interpretation of *hamahyāyā θarda*, *in the same year*, in Bh. 4. 2, 6, 7, 9, 12.

pitar, m. *father.* Nom. sg. **pitā**. Gen. sg. **piθrā**, Xerx. Pers. a. 4. *tya manā kartam utā tyamaiy piθrā kartam*; Pers. ca. cb. 3. Av. *pitar* (Turfan MSS. *pidar*, New Pers. *pidar*), Skt. **pitr̥**; cf. Wackernagel, Ai. Gram. 16.

pirāva, m. the river *Nile*. Nom. sg. *pirāva*, Dar. Sz. c. 3. adam ni[yaš]tāyam imām [yuviyā]m kaⁿtanaiy hacā pirāva nāma rauta, *I ordered to dig this canal from the river the Nile by name.* Foy (KZ, 35, 31) argues for a construction of an acc. with *hacā* and regards **pirāva nāma** as a bahuvrīhi compound. Thumb (KZ, 32, 129) makes the anacoluthon the equivalent of *hacā rautā — pirāva nāma rauta — hacā adā*; cf. Bartholomae, BB, 14, 249; Foy, IF, 12, 176.

pisā, reading of ed. and KT in Bh. 5. l. 24. According to Justi (IF, 17, Anz. 126), the instr. sg. (in collective sense) of *pisa*, *raft*, fr. *piš* (q. v.). *pisā viyatarayam*, *I crossed on rafts.* Cf. Foy, KZ, 37, 529.

piš. The primitive meaning of the root (I. E. *peik*) seems to be *cut, trim* rather than *farbig machen* which Bartholomae gives. A survival of this signification we see in such a passage as RV. 1, 161, 10, *mānsam ekaḥ piñcati*, *the one carves the meat;* in Old Slav. *piša*, *pisati*, *to scratch in, write;* in Gr. ποικίλος as applied to work in metal, stone and wood, and πικ-ρός (nil grade), *cutting, sharp, stinging*, e. g. οθ' ἔπιπεσε πικρὸς οἰστός, *where the piercing arrow had fallen*, Δ. 217; θυγατέρες πικρὰς ωδῖνας ἔχουται, *sharp pains*, Δ. 271 (cf. ὀξεῖαι ὁδύναι, ibid. 268). The transfer to the familiar *adorn* (Middle Pers. *pēsīt*, *ornamented*) which is the meaning of the root in YAv. is, of course, natural and seen in many of the cognates; e. g. *piç*, *to ornament*, Goth. *filu-faiha* translating πολυποίκιλος of Ephes. 3, 10. Tolman in Vdt. Stud. 1, 31.

— with prefix *niy*, *cut (an inscription).* s- aor. 1 sg. *niyapiš-am*, Bh. 4. 15, 21. Inf. *nipištanaiy*, Xerx. Van, 3. Part. acc. sg. n. *nipištam*, Bh. 4. 8. Acc. sg. f. *nipištām*, Xerx. Van, 3. Note Turfan MSS. *nibist*.

puⁿtiya, adj. name of a people. Nom. pl. m. *puⁿtiyā*, Dar. NRa. 3.

puθra, m. *son.* Nom. sg. *puθra*. Av. *puθra* (Turfan MSS. *pūs*, *pūr*, *pūhr*, New Pers. *pusar*, Oss. *furth*), Skt. *putra*.

F

fra, verbal prefix, *forth*; e. g., *frābara* (*fra* + *abara*). Av. *frā*. (Phl. *fra*, New Pers. *far*), Skt. *pra*.

fratama, adj. *first*, *foremost*. Nom. pl. m. *fratamā*. *fra* (q. v.) + superl. suffix *tama*.

fratarta, reading confirmed by KT in Bh. 3. l. 26. See s. v. *tar*.

frāda (Elam. *purrata*; Bab. *pa-ra-da-*), m. name of a Margian rebel. Nom. sg. *frāda*. Cf. Justi, IF, 17, Anz. 106.

framātar, m. *master*, *lord*. Acc. sg. *framātāram*, Xerx. Elvend, 1. *aivam parūnām framātāram*, *one lord of* (i. e. *over*) *many*, et passim; (written wrongly *framātaram*, Dar. NRa. 1, *framātāram*, Art. Pers. a. b. 1; cf. Bartholomae, Altiran. Wb., 987). New Pers. *farmaðār*, Skt. *pramātr*; fr. *fra* + *mā* (q. v.).

framānā, f. *command*, *precept*. Nom. sg. *framānā*, Dar. NRa. 6. Turfan MSS. *framān*, New Pers. *farmān*; fr. *fra* + *mā* (q. v.). Cf. Pedersen, KZ, 39, 344.

fravarti (Elam. *pirrumartis*; Bab. *pa-ar-u-mar-ti-iš*; Gr. Φραέρτης), m. *Phraortes*, a Median rebel. See Tolman and Stevenson, Hdt. and Empires of East, 68 ff; Weissbach, ZDMG, 51, 517. Nom. sg. *fravartiš*. Acc. sg. *fravartim*. Gen. sg. *fravartaiš*.

fraš^{tn}_{am} *y(?)adayāmai*y, an emendation which I suggested in Dar. Sus. a. for the uncertain word.

fraharavam, adv. *altogether*, *in all*, Bh. 1. 6. Thus to be read instead of *fraharvam* of KT and ed.; cf. Bartholomae, BB, 13, 69; Foy, KZ, 35, 4. n. Acc. sg. n. of **fraharava*, *all*; *fra* + **harava*, cf. *haruva* (q. v.).

B

bāxtri (Bab. *ba-ah-tar*), f. *Bactria*. Nom. sg. *bāxtriš*. Loc. sg. *bāxtryā*. Cf. Foy, KZ, 35, 65, who discuss the proper name in reference to the Elam. (*bāxtriš* = *pakturriš*; **bāxθriš* = *pakšiš*). YAv. *bāxdi* (New Pers. *bāxr*).

baga, m. *god*. Nom. sg. *baga*. Nom. pl. *bagāha*. Instr. pl. *bagaibīš*. Gen. pl. *bagānām*. For plurality of gods see Jackson-Gray, JAOS, 21, 168; Tolman, PAPA, 33, 68. The polytheism of the Deirmenjik Inscription of Darius ($\tauὴν ὑπὲρ θεῶν μον διάθεσιν$, cf. Cousin-Deschamps, Bull. de corr. hell. 13, 530) is probably due to political considerations. The plural occurs once in YAv. (Yt. 10, 141), yet more frequently in Pahlavi. YAv. *baya* (Middle Pers. *bay*, Turfan MSS. *bagiyastōm*), Skt. *bhaga*. Cf. Fick, BB, 41, 341.

bagābigna (Elam. *pakapikna*), m. name of the father of Vidarna. Gen. sg. *bagābignahyā*, Bh. 4. 18. **bagā* which may be connected with YAv. *baya*, *apportionment*, + **bigna*(?). Otherwise Justi, ZDMG, 49, 682; Bartholomae, Altiran. Wb., 922.

bagabuxša (Elam. *pakapukša*; Bab. *ma-ga-bu-di-šu*; Gr. *Μεγάβυζος*), *Megabyzos*, one of the allies of Darius in the defeat of false Smerdis. Nom. sg. *ba[gab]uxša*, Bh. 4. 18. *baga* (q. v.) + **buxša*, fr. **buj*, *to free*, YAv. *buj* (Middle Pers. *bōxtan*).

bāgayādi (Elam. *pagiatiš*), f. name of a month, Sept.-Oct. (Oppert, Weissbach). Gen. sg. *bāgayādaiš*, Bh. 1. 13. *baga* (q. v.) + **yāda*, *worship*, fr. *yad* (q. v.).

bāji, m. *tribute*, Acc. sg. *bājim*. New Pers. *bāz*; fr. **baj*, *to allot*, YAv. *baj* (Middle Pers. *baxtan*), Skt. *bhaj*.

baⁿd (I. E. **bhendh*), *to bind*. Part. nom. sg. m. *basta* (I. E. **bhndh-to-s*), Bh. 1. 17; 2. 13, 14. YAv. *band* (Turfan MSS. *bast*, New Pers. *bandad*), Skt. *bandh*.

baⁿdaka, adj. *subject*; as subs. *servant, subject*. Nom. sg. *baⁿdaka*. Nom. pl. f. *baⁿdakā*, Bh. 1. 7. **baⁿda*, *bond*, YAv. *banda* (New Pers. *band*), Skt. *bandha*, + suffix *ka*; lit. *he who is in bonds*.

bābiru (Elam. *papili*; Assyr. in oldest documents *babilu*, *babili*, *gate of god*; in later documents *babilāni*, *gate of the gods*, whence Gr. *Βαβυλών*), m. *Babylon, Babylonia*. Nom. sg. *bābiruš*. Acc. sg. *bābirum*. Abl. sg. (with *hacā*) *bābirauš*. Loc. sg. *bābirauv*.

bābiruviya, adj. *Babylonian*. Nom. sg. m. *bābiruviya*. Acc. sg. m. *bābiruvi[ya]m* (thus read in Bh. 3. l. 86 in place of *bābirauv*

of ed.; cf. KT, 58). Nom. pl. (as subs. *the Babylonians*) **bābiruvyā**, Bh. 3. 14. Acc. pl. **bābiruvi[y]ā**, Bh. 3. 1. 88. **bābiruvi[y]ā ajaⁿ**, *he smote the Babylonians* (thus read in place of **bābirum agarbāya** of ed.; cf. KT, 58).

bar (Pres. **bara-**, Bartholomae, Grundr. 123), *to bear, sustain, esteem.* Act. ind. pres. 3 pl. **baraⁿtiy**, Dar. NRA. 4. Pret. 1 sg. **abaram**. 3 sg. **abara** (written **arⁿr^a** by stone-cutter's blunder in Bh. 3. 1. 67; cf. KT, 54). 3 pl. **abaraⁿ**. Impv. 3 sg. **baratuv**. Mid. ind. pret. 3 pl. **abaraⁿtā**, Bh. 1. 7. Av. **bar** (Turfan MSS. **būrdan**, New Pers. **barað**, Gil. bardan, Kāš. bartan), Skt. **bhr̥**.

— with prefix **patiy + ā**, *bring back, restore.* Pret. 1 sg. **patiyābaram**, Bh. 1. 14.

— with prefix **parā**, *bear away, take away.* Pret. 3 sg. **parābara**, Bh. 1. 14, 19. Part. nom. sg. n. **parāba[rta]m**, Bh. 1. 14.

— with prefix **pari**, *protect, preserve.* Pres. subj. 2 sg. **paribarāhy** (**paribar-** to be read in place of **parikar-** in Bh. 4. ll. 72, 74, 78. “The character b is certain.” KT), Bh. 4. 17. **yadiy [nai]ydiš paribarāhy, if — thou shalt not protect them.** Bh. 4. 16. **paribarāh(i)diš**. **pari[ba]rā** (subj. 2 sg., not impv.; cf. the preceding **vikanāhy**, q. v.), Bh. 4. 15. **avaθāstā** (KT) **pari[ba]rā**, which Hoffmann-Kutschke (Phil. Nov. 3. 105) would understand; *so stehe da* (wie ich hier im Relief), *halt (sic) im Zaume* (= gefesselt).

— with prefix **frā**, *proffer, grant.* Pret. 3 sg. **frābara**.

barataya, reading of ed. and confirmed by KT in Bh. 5. 1. 23, where Foy would emend **[xaudā]m tigrām baraⁿty**, (*Scythians who wear the pointed cap*, but KT's cuneiform text reads **sakām** in l. 22 which makes this theory impossible (unless we ascribe a blunder here to the work of the two English scholars)).

bardiya (Elam. **pirtiya**; Bab. **bar-zl-i-a**), m. *Smerdis*, brother of Cambyses. For the prothetic σ in Σμέρδις of Hdt. (cf. Μάρδος, Márðos, Aesch. Pers. 765) see Kretschmer, KZ, 29, 440. Nom. sg. **bardiya**. Acc. sg. **bardiyam**. Cf. YAv. **berezant**, *lofty*, Turfan MSS. **bürzist**. Bartholomae, ZDMG, 48, 155; Foy, KZ, 37, 536; Justi, IF, 17, Anz. 103.

bū (Pres. *bava-*, Bartholomae, Grundr. 123), *to be*. Ind. pret. 1 sg. *abavam*. 3 sg. *abava*. 3 pl. *abavaⁿ*. Subj. 3 sg. *bavātiy*, Dar. N.Ra. 4. Opt. 2 sg. *bīyā* (Tolman, Vdt. Stud. 1, 33; Weissbach, ZDMG, 61, 729; Bartholomae, WZKM, 22, 88). 3 sg. *bīyā* (I. E. *bhu-i-iē-t*, Bartholomae, Grundr. 143). Av. *bū* (New Pers. *būvað*), Skt. *bhū*.

būmī, f. *earth*. Acc. sg. *būmīm* (written *būmām* in Art. Pers. a. b. 1). Gen. sg. *būmiyā*. Av. *būmī* (New Pers. *būm*), Skt. *bhūmī*.

brātar, m. *brother*. Nom. sg. *brātā*, Bh. 1. 10, 11. Av. *brātar* (New Pers. *birādar*, Kurd. *barā*, Oss. *arvāda*), Skt. *bhrātr̄*.

M

mā in Seal Inscr. e. mā *xaršādašyā*. According to Justi, IF, 17, Anz. 112, the expression for *seal*, **māraka*, New Pers. *mārah*.

mā, prohibitive ptcl. *not*; 1)with opt., Bh. 4. 11, 17; Dar. Pers. d. 3; 2)with injunctive, Bh. 4. 10, 14; Dar. Pers. c. 3; N.Ra. 6. Av. *mā* (New Pers. *ma*), Skt. *mā*. Cf. Delbrück, Vgl. Syntax, 3, 288.

mā, *to measure*. Av. *mā* (New Pers. *āzmāyað*, Oss. *amain*), Skt. *mā*.

— with prefix **a**, *extend* (i. e. *be of ancient lineage*), or *prove oneself*. Part. nom. pl. *āmātā*, Bh. 1. 3; Bh. a, where Andreas Hüsing would emend *ādātā*, *noble*, i. e. *of ancient family* (KZ, 38, 255. Cf. also the supplement of Bab. [már]-bānūti which, however, renders *fratamā* in Bh. 23, 77, 83, 88); Yet KT's cuneiform text plainly gives *m* in Bh. 1. 3.

ma, pron. stem. See *adam*.

maka (Elam. *makka*), adj. as subs. name of a people. Nom. sg. m. *maka*, Bh. 1. 6; Dar. Pers. e. 2. Hdt. 4. 175, *oi Mákai*.

magu (Elam. *makuš*; Bab. *ma-gu-šu*; Gr. *Máyoī*), adj. as subs. name of a Median tribe celebrated in priestcraft (cf. Jackson,

Zoroaster), *Magian*. Nom. sg. *maguš*. Acc. sg. *magum*. Phl. *magū*. Cf. Justi, IF, 17, Anz. 103.

maciya, adj. as subs. name of a people. Nom. pl. *maciyā*. For the reading *iyam maciyā* in Dar. NRe., see s. v. *iyam*. Hdt. 4, 191, *Máčves*.

mātya, conj. with subj. *that not, lest, not*. Bh. 1. 13; 4. 6, 8, 15. *mā + tya* (q. v.).

maθišta, adj. 1) *the greatest*. Nom. sg. m. *maθišta*. 2) As subs. *chief, leader*. Nom. sg. *maθišta*. Acc. sg. *maθištam*. Superl. to **maθ*, *great*, YAv. *mas* (Middle Pers. *mas*, New Pers. *mih*, Horn, NS, 42, 2).

māda (Elam. *mata*; Bab. *ma-da-a-a*; Gr. *Mῆδοι*), 1)adj. *Median*. Nom. sg. m. *māda*. Acc. sg. m. *mādam*. Instr. pl. *māda[ibi]š*, Bh. 2. 6. Loc. pl. *mādaišuvā*, Bh. 2. 6. 2)As subs. *Media*. Nom. sg. *māda*. Acc. sg. *mādam*. Loc. sg. *māday*.

man (Pres. *maniya-*, Bartholomae, Grundr. 147), *to think*. Mid. subj. 2 sg. *maniyhay*, Bh. 4. 5; Dar. Pers. e. 3; NRa. 4; so Bartholomae for *maniāhy* of ed. 3 sg. *maniā[taiy]*, thus read in Bh. 4. 1. 50. The *a* is attested by KT's examination. Jackson (JAOS, 24, 89) feels less certain, for he remarks that "despite syntactical grounds" there is no space for *a*. Av. *man*, Skt. *man*.

man (Pres. *mānaya-*, Bartholomae, Grundr. 151), *to remain*. Pret. 3 sg. *amānaya*, Bh. 2. 9, 11. *amāniya*, Bh. 2. 6 (cf. KT, 26). Av. *man* (New Pers. *māndan*).

māniya, n. *estate* (?). Cf. Turfan MSS. *mānbēd*. Acc. sg. *māniyam*, Bh. 1. 14. Some of the meanings which have been proposed for this doubtful word are the following: *dwelling places* (KT); *les maisons* (Darmesteter, Étud. Iran. 2. 129); *le case* (Rugarli); *das Wohnen* (WB); *liegende Habe* (Bartholomae); *real estate* (Gray, AJP, 21, 16; cf. YAv. *nmāna*); Justi (IF, 17, Anz. 108) translates, *Hauskomplexe* (*māniya* von *māna*, *Haus*, wie *nāviya*, *Flotille*, von **nāu*, also Plätze wo etwa Gewerbetreibende oder Händler, Repräsentanten der bürgerlichen Untertanen, wohnen). Cf. Tolman, Vdt. Stud. 1, 13.

[**m^an^auv^at^am^a**, a proposed reading of Jackson (JAOS, 24, 93) for KT's + + t^an^auv^at^am^a (q. v.). "The text is indeed much mutilated, but each of the letters u, v, t, m is legible. (The letter of) the first part of the word (is) apparently n^a—. The sketch made in my notes looks precisely like n^a. A further examination of the damaged part revealed an apparent m preceding this, so that we may assume that the word began with m." A possible comparison with Skt. manuvat, *wie Menschen* is suggested. Weissbach (ZDMG, 61, 729) reads naiy šakauri[m naiy + +] nuvatum, *weder dem Findling noch dem Armen.* The Bab. apparently renders by muškinu. We might compare mānbēd of Turfan MSS. So Hoffmann-Kutschke who renders, *Knecht und Herr* (mānuvant).]

+ + + + mamaita (KT's cuneiform text; + + + + mamita, KT's transliteration), mutilated proper name in Bh. 5. 1.

mar (Pres. mariya-, Bartholomae, Grundr. 148), *to die*. Mid. pret. 3 sg. amariyatā, Bh. 1. 11. YAv. mar (Turfan MSS. mārad, New Pers. mīrad), Skt. mr̥j-

mārgava, adj. as subs. *Margian*. Nom. sg. mārgava. Instr. pl. mārgavaibīš, thus read in Bh. 3. 1. 16 in place of mārgayaibīš of ed. "The sign is v not y." KT.

margu (Elam. markuš; Bab. mar-gu'-; Gr. Μάργος, Μαργιανή), m. *Margiana*. Nom. sg. marguš. Acc. sg. margum. Loc. sg. margauv. YAv. maryu (New Pers. marv).

martiya, m. *man*. Nom. sg. martiya. Acc. sg. martiyam. Gen. sg. martiyahyā (written in Art. Pers. a. martihyā). Voc. sg. martiyā, Dar. NRa. 6. Nom. pl. martiyā. Acc. pl. martiyā. Instr. pl. martiyaibīš. Av. mašya (New Pers. mard, Kurd. mir), Skt. martya; fr. mar (q. v.).

martiya (Elam. martiya; Bab. mar-ti-ia), m. name of a Susian rebel. Nom. sg. martiya. Acc. sg. martiyam.

marda, doubtful word in Bh. 5. 1. 11. Foy (KZ, 35, 48) would emend utāšim smarda, *und vernichtete es*, connecting the word with

Skt. *mṛd.* KT record; *utā daiy marda* where one feels strongly tempted to read *utā śiś amarda*, and he annihilated them. Cf. Tolman, Vdt. Stud. 1, 36.

marduniya (Elam. *martuniya*; Gr. *Μαρδόνιος*), m. *Mardonius*, father of Gobryas. Gen. sg. *marduniyahya*, Bh. 4. 18.

mazdāh, see s. v. *aura* and *auramazdāh*.

maškā, *skin, float of skins.* Loc. pl. *maškāuvā*, text as confirmed by KT in Bh. 1. l. 86, who fail to appreciate the value of their record, since they attempt no translation and even suggest the possibility of taking the obliquely-meeting wedges of the cuneiform sign for u as the word-divider, thus giving *maškā davā*. The new reading proves the correctness of Justi's conjecture (IF, 17, Anz. 125; cf. Foy, KZ, 37, 533) as loc. pl. of *maškā*; cf. Assyr. *maš-ku-u*, *skin*, Aram. *meškā*. It is in Persian a loan word (New Pers. *mask*) and has reference to the manner of crossing the river, which has been in vogue from early times to the present day, i. e., on inflated skins or a raft or bridge supported by such skins. The Assyrian reliefs (e. g. Layard's Nineveh, fig. 52) show the method. Xen. (Anab. 2. 4. 28) speaks of the rafts as *σχεδίαις διφθερίαις*. The meaning of the passage is now quite clear and this reading supersedes the various attempted emendations (cf. KZ, 35, 35; AJP, 21, 20; ZDMG, 46, 244). Jackson (JAOS, 24, 85) records that the first part of the word looks more like *m^hy*, but later writes in a personal letter to Justi: "Your conjecture is so brilliant that I am almost tempted to doubt my reading, but the y did seem quite certain in my notes, for I examined the word with great care." Tolman in Vdt. Stud. 1, 15.

māh, m. *month*, with gen. of the name. Loc. sg. (with postpos. ā) *māhyā*. Gray (AJP, 21, 14) returns to the older view of regarding *māhyā* as contracted from *māhahyā* (them. gen. sg.; cf. Skt. *māsa*) and thus avoids the "appositional genitive" of the name. For the seasons of the Persian months see Justi, ZDMG, 51; Oppert, ibid. 52; KT, xxvi; Prašek Beiträge z. alt. Gesch. 1901. Av. *māh* (Turfan MSS. *pūr-māh*, New Pers. *māh*, Oss. *maya*), Skt. *mās*.

miθra, m. the god *Mithra*; cf. Hillebrandt, Ved. Myth. 3, 128; Jackson, JAOS, 21, 169; Grundr. d. iran. Philol. 2, 40; Tolman, PAPA, 33, 69. Nom. sg. miθra, Art. Sus. a; Art. Pers. a. b. 4, (written m^tra, Art. Hamadan; cf. Bartholomae, Altiran. Wb., 1185, n.). Av. miθra (New Pers. mihr), Skt. mitra.

muθ (Pres. muθa-, Bartholomae, Grundr. 124), *to flee*. Pret. 3 sg. amuθa. Cf. Husing, KZ, 38, 258. This interpretation (which is favored by both Elam. and Bab. versions) is undoubtedly correct and supersedes the former view of regarding amuθa as an adv. Cf. Tolman, Vdt. Stud. 1, 21. In Bh. 3. l. 71 read am[uθa] in place of maθiṣṭa of ed.

mudrāya (Elam. muzzariya; Bab. mi-sir; Steph. Byz. Μύσρα), adj. as subs. *Egyptian*, *Egypt*. Nom. sg. mudrāya. Acc. sg. mudrāyam, Dar. Sz. c. 3. Abl. sg. [mudrā]yā, Dar. Sz. c. 3. Loc. sg. mudrāyaiy, Dar. Sz. c. 3. Nom. pl. mudrāyā, Dar. Pers. e. 2; NRA. 3.

Y

yautiyā (Elam. yautiyaš; Bab. i-u-ti-ia), f. name of a Persian district. Nom. sg. yautiyā, Bh. 3. 5.

y^au + + +, read by Bartholomae (IF, 12, 132) yaudaⁿtim (act. pres. part. f. to yaud, YAv. yaoz, *br in commotion*); by WB¹, yu[diyā], *in Aufruhr*; WBⁱⁱ, yau^{ti}_{ta} + +, Dar. NRA. 4. auramaz[da yaθ]ā avaina imām būmim y^au + + + pasāvadim manā frābara, *when Ahura Mazda saw this earth in rebellion, thereafter he gave it to me*.

yauna (Elam. iyauna; Bab. ia-a-ma-nu), adj. as subs. *Ionian, land of the Ionians*. Nom. sg. yauna, Dar. NRA. 3. Nom. pl. yaunā. Cf. Justi, IF, 17, Anz. 99.

yātā, conj. 1) *while, when*, 2) *until*. Cf. Delbrück, Vgl. Syntax, 3, 334.

yaθā, conj. 1) *as*, 2) *when*, 3) *because*, 4) *in order that, that*. Bartholomae, by reference to Ménant and Daressy (Recueil de trav.) reads avaθā yaθā for pa[s]ava in l. 11 of Dar. Sz. c. 3. Av. yaθā, Skt. yathā. Cf. KZ, 33, 423; ZDMG, 46, 297; WZKM, 3. 147; Delbrück, Vgl. Syntax, 3. 429.

yad (Pres. *yada-*, Bartholomae, Grundr. 123), *to worship*. Mid. subj. 3 sg. *yadātai[y]*, thus read in Bh. 5. 1. 34 (cf. KT, 83), confirming Bartholomae's conjecture (Foy, *yadātiy*, KZ, 35, 48). The same form I supplied (Vdt. Stud. 1, 36) in the lacuna of Bh. 5. 1. 19, *hya auramazdām ya[dātaiy]*. Pret. 1 sg. *ayadaiy*, recorded by KT in Bh. 5. 2, who attempt no interpretation, yet I regard it as quite likely the root *yad*; cf. Vdt. Stud. 1, 36. I also would emend *y(?)adayāmai*y, Dar. Sus. a. Av. *yaz* (Middle Pers. *yaštān*, New Pers. *yazdān*, cf. Horn, NS, 37, 2), Skt. *yaj*.

yadāyā, abl. with *hacā* of an uncertain word in Bh. 3. 5, confirmed by KT who translate, *from my allegiance*. This attested reading makes improbable Foy's *ya[u]dāyā* (*kampf*, cf. Skt. *yodhana*, + *aya, gang*) *vom kriegszug*, and *hacā yutiyā* (Or. Litt. Ztg. Nov., 1905).

yadiy, conj. 1) *if*, 2) *when*. For *yadipatiy* (sic) see s. v. *patiy*, adv. Cf. Delbrück, Vgl. Syntax, 3, 314. YAv. *yeði*, Skt. *yadi*.

yāna, m. *favor*. There is now hardly any doubt as to the reading of this word and the lacuna in Bartholomae's Altiran. Wb., 1285 (*yan* + + m) should be removed. Jackson (JAOS, 27, 191) records: "There is a slight space between n and m, apparently due to an original defect in the stone, and not to any lacuna in the tablet. I could see no evidence of any letter being missing and I believe that the reading *yānam* may be accepted as certain." Stolze's photograph (Pers. II, 95) evidently shows simply this "defect in the stone" and makes Foy's proposed emendation *yāniyam*, *segen*, improbable. Acc. sg. *yānam*, Dar. Pers. d. 3. *aita adam yānam jadiyāmiy auramazdām*, *this as a favor I pray of Ahura Mazda*. Av. *yāna*.

yanaiy, adv. *whereon*. Xerx. Van. 3. *yanaiy dipim naiy nipištām akunauš*, *whereon he had cut no inscription*. Loc. sg. on instr. stem of *ya*; so Müller, WZKM, 7, 112; Bartholomae, Altiran. Wb., 1262; otherwise Foy (instr. *yana* + *iy*; KZ, 37, 501); Bollen-sen (*yana naiy*); Oppert (*ya-naiy*).

yam (Inchoative pres. *yasa-*, Bartholomae, Grundr. 135), *to reach, attain*. Av. *yam*, Skt. *yam*.

— with prefix **ā**, *appropriate, take to oneself, seize as one's possession.* Mid. pret. 3 sg. **āyasatā** (Bartholomae, BB, 14, 246), Bh. 3. 7. **kāram āyasatā**, *he took over the army;* Bh. 1. 12. **dahyāva hauv āyasatā**, *the lands he seized as his possession;* Bab. + + **ti a-na ša ra-ma-ni-šu ut-te-ir**, *he took it for himself;* Elam. **emituša tuman-e**, *he seized as his possession.* Cf. Tolman, Vdt. Stud. 1, 11. Kern (ZDMG, 23, 229) read **ayastā** as nom. ag. with acc. Hoffmann (BB, 18, 285) regarded the word as instr. sg. comparing Skt. **āyatta**, *abhängig von.* Cf. Foy, KZ, 35, 33; Gray, AJP, 21, 14.

yāvā, adv. *as long as.* Skt. **yāvat**. Cf. Delbriick, Vgl. Syntax, 3, 334.

yuviyā, f. *canal.* Nom. sg. **yuviyā**, Dar. Sz. c. 3. Acc. sg. **yuviyām**, Dar. Sz. c. 3. Cf. Skt. **yavyā** (instr.), RV. 8. 98, 8. Phl. **yōl**, New Pers. **jōl**.

R

raucah, n. *day.* Nom. sg. **rauca**, Bh. 3. 1. 1 **rauca ḡakatam** (q. v.) **āha**, *one day was completing its course.* Acc. sg. **rauca**, Bh. 1. 7. **xšapavā rauccapativā**, *either by night or day.* Instr. pl. (for nom. pl.) **raucabiš**, Bh. 3. 3. 23 **raucabiš ḡakatā** (q. v.) **āha**ⁿ, *twenty-three days were completing their course.* Av. **raocah** (Phl. **rōc**, Turfan MSS. **rōj**, New Pers. **rōz**); fr. ***ruc**, *to shine*, YAv. **ruc**, Skt. **ruc**.

rautah, n. *river.* Nom. sg. **rauta**, Dar. Sz. c. 3. **hacā pirāva nāma rauta**, *from the river Nile by name;* for construction see s. v. **pirāva**. Phl. **rōt**, New Pers. **rōd**, Kurd. **ro**; Skt. **srotas** fr. **sru**, *flow.*

raxā (Elam. **rakkan**), f. *name of a Persian town.* Nom. sg. **raxā**, Bh. 3. 6.

ragā (Elam. **rakkan**; Bah. **ra-ga-**'), f. *name of a Median district.* Nom. sg. **ragā**, Bh. 2. 13. Abl. sg. (with **hacā**) **ragāyā**, Bh. 3. 1. YAv. **rayī**.

rad (Pres. **rada-**, Bartholomae, Grundr. 123), *to leave.* Skt. **rah**. Cf. Foy, KZ, 37, 564; Bartholomae, Altiran. Wb., 1505.

— with prefix **ava**, *leave, abandon*. Injunctive 2 sg. **avarada**, Dar. NRa. 6. **paθim tyām rāstām mā avarada**, *leave not the true path.*

rād, f. see **avahyarādiy**.

rasa-, inchoative pres.; see **ar**.

rāsta, adj. *true*; so now Bartholomae (WZKM, 22, 88), comparing YAv. **rāsta**, Turfan MSS. **rāšt**, *true*. Acc. sg. **rāstām**, NRa. 6.

+ + + + **rtaiyiya**, text confirmed by KT in Bh. 4. l. 44. I suggested (Vdt. Stud. 1. 30) the supplement [**upāva**]**rtaiy**, *I turn to* (i. e. *appeal to Ahura Mazda*) regarding + + + + **rtaiyiya** as ditto-graphy for + + + + **rtaiy** (cf. **tyanā manā**, Bh. 1. 8). For this meaning of **upa** + **a** + **vart** in Skt. cf. examples quoted in PWb. and note Turfan MSS. **vard**. Elam. **ankirir** **anuramašta-ra sap appa**, *I state as a follower of Ahura Mazda*. See s. v. **auramazdāh**. Bartholomae (WZKM, 22, 69) suggests **auramazd[ā va]rtiyay** (or **āvart-** or **vavart-**; cf. New Pers. **āvar**), *may Ahura Mazdu be my witness*, regarding the form as opt. 3 sg. of denom. to **var** built on nom. ag. in **tay**. Hoffmann-Kutschke (Phil. Nov. 3, 103) proposes **auramaz[dā baga ma]rtaiyiya**, *Auramazdu ist der Gott des Menschen*, wobei letzteres Wort wohl für **martyahyā** vermeisselt wäre oder besser **martyay** vw. **μάρτυς**, *Zeuge*, mit vorhergehendem **auramaz-[dām]**, *ich rufe zum Zeugen an*. He interprets the Elam. **an****kirir** **anuramašta-ra**, *der (einige) Gott ist Auramazda*.

V

vā, conj. encl. *or*; **vā** — **vā**, Bh. 1. 7. Av. **vā** (Turfan MSS. **vā**, *and*, New Pers. **va**), Skt. **vā**.

vaina-, pres. of **nā**- class treated as thematic (Bartholomae, Grundr. 132; cf. YAv. **vaēnaiti**, Turfan MSS. **vēnēd**, New Pers. **bīnað**, Skt. **venati**), *to see*. Mid. *to seem*. Act. ind. pret. 3 sg. **avaina**. Subj. 2 sg. **vaināhy**. Mid. pres. 3 sg. **vainataiy**, Xerx. Pers. a. 3.

vaumisa (Elam. *maumišša*; Bab. *u-mi-is-su*), m. name of a Persian leader. Nom. sg. *vaumisa*. Acc. sg. *vaumisam*. *va[h]u* + *misa* (cf. *miθra*).

vaθrbara, reading of WB in Dar. NRd. who translate *Genosse* (?); Bartholomae, Altiran. Wb. and Justi, ZDMG, 50, 669, *Stabträger* (?). Otherwise Foy, ZDMG, 55, 509. It is, as Justi observes, clearly a title of a court official. If *vaθra* = New Pers. *bār*, *branch*, *bough*, as Horn suggests, I would favor the meaning *bow-bearer*.

vayam, Av. *vaēm*, Skt. *vayam*; see *adam*.

vāyaspāra (Elam. *mišpar* + +; Bab. *mi-is-pa-ru-*'), m. name of the father of Intaphernes. Gen. sg. *vā[ya]sp[āra]hyā*, Bh. 4. 18. Foy suggests the etymology *vaya[t]*, *flechtend* (Skt. *vayanti*) + *spāra*, *schild* (Av. *spāra.dāsta*, New Pers. *sipar*) which Bartholomae (Altiran. Wb., 1359) rejects because of the ā in reference to the New Pers. and *σπαραβάραι* in Hesychius. KT record *vā-*, not *va-*.

var (Pres. *varnav-*, Bartholomae, Grundr. 131), *to choose*; Mid. *to convince*. Mid. subj. 3 sg. *varnavātaiy* (thematic), Bh. 4. 8. *māt[ya] — naiša[iy] ima* (Weissbach, ZDMG, 61, 728) *varnavātaiy*, *lest it does not convince him*. Impv. 3 sg. *varnavatām* (thematic), Bh. 4. 6, 10. Av. *var*. Skt. *vr*. Cf. Keller, KZ, 39, 176. Note Turfan MSS. *nē varovād*.

varkāna (Elam. *mirkaniya*; Gr. *Ὑρκανία*), adj. as subs. *Hyrcania*. Nom. sg. *varkāna*. Cf. YAv. *vehrka*, *wolf* (New Pers. *gurg*), Skt. *vr̥ka*.

[*vart*, *to turn*; with prefix *upa* + ā. 1 sg. mid. [*upāvā*]rtaiy, *I appeal*. See + + + rtaiyiya.]

vardana, n. *town*. Nom. sg. *vardanam*. GAv. *vərəzēna*, YAv. *varezāna* (New Pers. *barzan*; cf. Nöldeke, ZDMG, 46, 442), Skt. *vr̥jana*. Note also Justi, IE. Anz. 18, 39.

vasiy, adv. *much, to a great extent, in large numbers, utterly*. Phl. *vas*, New Pers. *bas*, Bal. *gvas*; fr. **vas*, *to wish*, Av. *vas*, Skt. *vac*. Gray renders etymologically, *at will*, AJP, 21, 15. For

reading **vasaiy** (**unsxhai*), see Foy, KZ, 35, 21; Müller's **vasiya**, *gewalt, menge* (WZKM, 7, 257; cf. Pedersen, KZ, 40, 134) is improbable.

vašdāsaka, uncertain word in Seal Inscr. c. **vašdā saka**, WB.

vašna, m. *will, favor*. Instr. sg. **vašnā**; **vašnā auramazdāha**, *Dei gratia* (Dar. Inscr. 41 times; Xerx. Inscr. 6 times; Art. II. Inscr. once). The divine right of kings is recognized not only in this phrase but in such expressions as **auramazdā xšaθ̄am manā frābara** (Dar. Inscr. 7 times); **hya** (mām) **xšāyaθiyam akunauš** (Dar. Inscr. 5 times; Xerx. Inscr. 6 times; Art. III. Inscr. once). Av. **vasna**; fr. **vas*, *to wish*, Av. *vas* (Turfan MSS. *vasnād*), Skt. *vac*.

vazarka, adj. *great, mighty*. The word is probably thus to be read instead of the common transliteration **vazraka** (YAv. *vazra*, New Pers. *gurz*, Skt. *vajra*, *Indra's thunderbolt*) of ed. and KT. Cf. *Tarvoξáρκης* = Persian *tanu-vazarka*, *great in body*. Nöldeke argued against **vazraka** on the ground that it would give New Pers. **bazra* or **guzra*, not *buzurg*, yet I fail to see his phonetic reasons. Cf. Tolman, Vdt. Stud. 1. 7; Foy, KZ, 37, 537; Bartholomae, Altiran. Wb., 1390, n. Nom. sg. m. **vazarka**. Acc. sg. n. **vazarkam**. Gen. sg. f. **vazarkāyā**. Turfan MSS. *vazurg*, New Pers. *buzurg*, Paz. *guzurg*. Cf. Jud. Pers. *buzurgān*.

vahauka (Elam. *maukka*), m. name of the father of Ardumanish. Gen. sg. **vahau[kahya]**, Bh. 4. 18.

vahyavišdāpāya, uncertain word in Seal Inscr. d. **vahyavišdāpāya**, WB.

vahyazdāta (Elam. *mištatta*; Bab. *u-mi-iz-da-a-tu*), m. name of a Persian rebel. Nom. sg. **vahyazdāta**. Gen. sg. **vahyazdātahya** (sic; cf. Bartholomae, Grundr. 412, n), Bh. 3. 6, 7. Acc. sg. **vahyazdātam**.

viy, verbal prefix. *apart, away*, e. g. **viyakaⁿ** (see **kan**). Av. **vi** (New Pers. *gu-*), Skt. *vi*.

viθ, f. 1) *royal court, royal race*. 2) *royal palace*. Cf. Turfan MSS. *viθbed*. Acc. sg. **viθam** (written *v'θam* in Bh. 1. 121). Instr. sg. (with *patiy*) **v'θāpatiy**, Bh. 3. 5. **kāra pārsa hya v'θāpatiy** (text as

confirmed by KT, thus setting aside Foy's emendation (KZ, 37, 556) *viθiyāpati*, *viθiy* + *āpati*, *zu hause* in opposition to the army in the field; cf. Tolman, Vdt. Stud. 1, 24). Loc. sg. (with postpos. *ā*) *vⁱθiyā*, Bh. 4. 13. *martiya hya hamataxšatā manā vⁱθi[ya]*, *the man who aided my royal house.* Bartholomae (Altiran. Wb., 1446) takes *viθiyā* as gen. sg. of *viθi* with meaning of *viθ*. *viθiyā*, Dar. Pers. c. Av. *vīś*, Skt. *viç*.

vⁱθ^ab^ais^a (read either *viθabiš* or *viθibiš*), an adj. in instr. pl. agreeing with *bagaibiš* in Dar. Pers. d. ll. 22, 24. The commonly accepted view at present regards the word as *viθa*, *all* < *visa* < *vispa* (cf. *asa* < *aspas*). I do not attach to the Bab. phrase, Dar. Pers. g. 24, *itti llāni gabbi*, *with all the gods*, the importance some scholars have given it. The polytheism of the Babylonians would obscure a distinctive Persian religious conception in the epithet. Note s. v. *drauga*, how the Bab. translation fails to reproduce the Persian thought. This meaning has also suffered through the correction *vⁱθ^ab^ais^acā* (q. v.) in Bh. 1. l. 65, which cannot now signify *all*, as was formerly suggested. The older reading and interpretation *viθibiš bagabiš*, *with the gods of the royal house* or, as Justi (IF, 17, Anz. 108) puts it, *mit den vom Stamm verehrten Göttern*, come again into prominence. So Foy (KZ, 33, 431), Rawlinson, Spiegel, WB, Tiele (*met de goden van den stam*), Bartholomae (Zum Altiran. Wb., 227). For a discussion of this epithet in reference to the *θεοὶ βασιλίου* of Hdt. see Tolman, PAPA, 33, 68. Cf. Gray, JAOS, 21, 181; ibid. 23, 56; Foy, KZ, 37, 533; Rapp, ZDMG, 19, 67; Justi, IF, 17, Anz. 108; Pedersen, KZ, 40, 133.

vⁱθ^ab^ais^acā, text as confirmed by Jackson and KT in Bh. 1. l. 65. Cf. Turfan MSS. *visbēd*. The late discussions of the word have been based on the reading *viθabiš*; cf. Gray, JAOS, 23, 56, who regarded the form as instr. pl. for acc. pl., translating *and all things*; See now Bartholomae, Zum Altiran. Wb., 227. Foy's *viθabišaca* (ZDMG, 54, 349), *geschlechtsgefolgschaft* agrees more closely with the reading which we must now adopt. In Vdt. Stud. 1, 14, I suggested *viθibiš* (Av. *vīz'bīš*) instr. pl. for acc. pl., *and the royal residences*; or as Justi (IF, 17, Anz. 108), *einzelne Häuser* (*viθ* ist in der Inscript des Dareios palastes die Bezeichnung dieses Gebäude, nicht des ganzen Schlosses oder der Burg

von Persepolis, welche in der susischen Bauerkunde an der südlichen Mauer *halvarraš* heisst). Gray in a personal letter to me suggests *viθabiš* (instr. pl. n.) *relating to the royal residences*, comparing Av. *vīsan*, *der ein Haus, Hauswesen hat*.

viⁿdafarnah (Elam. *mintaparna*; Gr. Ἰνταφέρνης), m. *Intaphernes*, name of ally of Darius against the false Smerdis, Bh. 3. 14; 4. 18; thus read *viⁿdafar[nā]*, Bh. 3. l. 84, []iⁿda[farn]ā, l. 86, *viⁿda-[far]nā*, l. 88, text as confirmed by KT, which removes *viⁿdafra* of ed. from the Persian vocabulary; cf. Tolman, Vdt. Stud. 1. 27. **viⁿda(t)*, act. pres. part. to *vid*, *find*, Av. *vid* (Turfan MSS. *vin-dād*, Middle Pers. *vindītan*), Skt. *vid*, + **farnah*, *glory*, YAv. *x̄arenah*.

vidarna (Elam. *mitarna*; Bab. *u-mi-da-ar-na-*’; Gr. Ὑδάρνης), m. *Hydarnes*, name of ally of Darius against the false Smerdis. Nom. sg. *vidarna*. The restoration [ma]nā for *vidarnahyā* of ed. in Bh. 2. l. 25 is certain; cf. KT, 26.

viyaxna (Elam. *miyakannaš*; Bab. *addaru*), m. name of a Persian month, Feb.–March (i. e. Adar, twelfth month; cf. Bab.). Gen. sg. *viyaxnahya* (sic; cf. KT, 8, 54), Bh. 1. 11; 3. 11.

viyanā[s]aya, text in Bh. 4. l. 66 as confirmed by KT, (*who-ever*) *injured* (my house). Foy suggests *viyanāθaya*, *wer schadete* and regards the form as pret. 3 sg. caus. to **nas*, *perish*, Av. *nas* (Middle Pers. *nasītan*), Skt. *naç*.

vivāna (Elam. *mimana*; Bab. *u-mi-ma-na-*’), m. name of a Persian. Nom. sg. *vivāna*. Acc. sg. *vivānam*.

visa, adj. *all*. Acc. sg. n. *visam*. *vispa*, *all* > *vis(s)a* > *visa*.

visadahyu, adj. *containing all lands*. Acc. sg. m. *visadahyum*, Xerx. Pers. a. 3. *duvarθim visadahyum*, “the hall where the representatives of the several provinces brought at stated times their homage to the Great King.” Bartholomae. *visa* + *dahyu* (q. v.).

vispazana, adj. *containing all kinds of people*. Gen. pl. f. *vis-pazanām*, Dar. NRa. 2. *vispa*, *all*, Av. *vīspa* (Middle Pers. *visp*), Skt. *viçva* + *zana*, *man*, Skt. *jana*; cf. *paruzana*.

vištāspa (Elam. mištašpa; Bab. uš-ta-as-pi; Gr. Υστάσπης), m. *Hystaspes*, father of Darius. Nom. sg. vištāspa. Acc. sg. vištāspam. Gen. sg. vištāspahyā. *višta (Middle Pers. višādak) *depressed* (vi + had, sit, settle down; cf. Skt. vi + sad, to sink, despond) + aspa, horse (q. v.). As a poss. compound the name must mean, *he of spiritless horses*. Note New Pers. guštāsp, cf. Horn, NS, 27, 3. Written always v'št- in Bh.

višpauzāti (Elam. mišpauzatiš; cf. KT, 41), f. name of a Parthian town. Nom. sg. viš[pa]uz[ā]tiš, Bh. 2. 16.

S

saka (Elam. šakka; Bab. mātu gi-mi-ri; Gr. Σκύθαι), adj. as subs. *Scythian, Scythia*. Nom. sg. saka. Nom. pl. sakā.

sakā, f. *Scythia*. Acc. sg. sakām, Bh. 5. 4. abiy sakām, *against Scythia*, text confirmed by KT.

[san, with suffix viy, to destroy, the reading of KT in Bh. 4. ll. 71, 73, 77. Better read vikan-, see s. v. kan, and Tolman, Vdt. Stud. 1, 34.]

s^ar^a, an uncertain word in Dar. NRa. l. 52, [mā]m auramazdā pātuv hacā s^ar^a + + +. The meaning is shown by Elam. mušnika and Bab. bi-i-ši, *evil*. Because of the correspondence of these words with gastā l. 58, Foy would emend hacā gastā, *from evil*. Jackson (JAOS, 20, 55) suggests a comparison with Skt. chala and translates (JAOS, 21, 171) *from treachery* (hacā sarā, abl.).

[sar, asariyatā, reading of KT in Bh. 3. l. 92. See akariyaⁿtā s. v. kar, and Tolman, Vdt. Stud. 1. 28.]

sikayauvatī (Elam. šikkiumatiš; Bab. sik-kam-u-ba-at-ti-'), f. name of a fortress in Media. Nom. sg. sika[v]auvatiš, Bh. 1. 13.

suguda (Elam. šuktaš; Bab. su-ug-du; Gr. Σογδιανή), adj. as subs. *Sogdiana*. Nom. sg. suguda. YAv. suyda.

skuⁿxa (Elam. iškunka), m. name of a Scythian rebel. Nom. sg. skuⁿxa (thus read for skuⁿka of ed. in Bh. k.). In Bh. 5. l. 27

s[kuⁿ]xa is clearly to be supplied. The note of KT (later corrected) that the name cannot be restored is based on their wrong transliteration of the word in Bh. k.; cf. Tolman, Vdt. Stud. 1, 37.

skudra, m. name of a district. Nom. sg. skudra, Dar. NRa. 3.

stā (Pres. iṣṭa-, Bartholomae, Grundr. 127, showing transfer to thematic conjugation as in Av. hištaiti and Skt. tishtati; cf. Tolman, Old Persian Notes, 203), *to stand, halt.* Mid. Pret. 3 sg. aīštatā. Av. stā (Turfan MSS. ēstēd, New Pers. ēstādan), Skt. sthā.

— with prefix ava (Pres. stāya-, Bartholomae, Grundr. 147), *place, restore.* Pret. 1 sg. avāstāyam. Cf. KZ, 39, 44.

— with prefix niy (Pres. stāya-, see above), *enjoin, command.* Pret. 1 sg. niyaštāyam. 3 sg. niyaštāya.

stāna, n. *place.* Acc. sg. stānam, Xerx. Van. 3. Skt. sthāna, New Pers. -stān; fr. stā (q. v.).

star (Pres. starav-, Bartholomae, Grundr. 141), *to sin.* Injunctive 2 sg. starava (thematic). Dar. NRa. 6, mā starava, *sin not;* so Bartholomae (Altiran. Wb., 1597) in defense of the old reading against WB's stakava, *sei nicht ungerecht.* WB^u now read starava.

sparda (Elam. išparta; Bab. sa-par-du), m. name of a region; according to Lassen, *Sardis*; cf. Meyer, IF, 1, 326–29; Müller, WZKM, 2, 93; Gray, AJP, 21, 3. Nom. sg. sparda.

S

— ū̄sa, abl. sg. pron. encl. in hacā avadaša, *therefrom.* YAv. hō (New Pers. (a)s). See s. v. avadā.

— ū̄saiy, dat. sg. pron. encl. GAv. hōi, YAv. hē. Bh. 2. 7, avaθā[šaiy] aθaham, *thus I said to him,* et passim. utā nāham utā gaušā utā harbānam frajanam, Bh. 3. 13, *I cut off both his nose and his ears and his tongue.*

šakauri[m], word of doubtful meaning in Bh. 4. 13, naiy šakauri[m] + + + tunuvatam (KT; manuvatam, Jackson) zūra akunavam. The Bab. renders lik-tu u muš-ki-nu. It seems to me possible that the Bab. lik-tu (= šakaurim) and muš-ki-nu (= + + tⁿuv^at^am^a) from their derivation may refer to the two lowest classes of the kingdom, lik-tu, slave, lit. one received (against *Findling*, Delitzsch, Muss-Arnolt) and muš-ki-nu, generally rendered pauper; cf. Muss-Arnolt, Assyrian Dictionary, 604, but note Johns: "I think it very probable that the class included the subject race, not propertyless, but of lower standing. It may have included freed slaves and foreign residents." Weissbach (ZDGM, 61, 729) interprets *dem Findling*; Hoffmann-Kutschke (Phil. Nov. 3, 108) *Knecht, Höriger, Gefolge*. Bang suggests that šakaurim is a Semitic loan word *šakōrīm, einem Verleumder. It is doubtful whether KT's translation of Bab. version to the prisoner (?) and freed man is correct. See s. v. + + + tⁿuv^at^am^a and mⁿuv^at^am^a (cf. Turfan MSS. manbēd). The reading is attested by the recent collations of the text and the various attempted emendations (KZ, 35, 45; ibid. 37, 557; IF, 12, 130) are impossible.

— šām, gen. pl. pron. encl., a re-formation to dat. sg. šāy and abl. sg. ša after analogy of noun-stems, Bartholomae, Grundr. 251, n. Bh. 3. 10, avaθāšām aθaha, thus he said to them. Bh. 2. 4, hyašām maθišta āha, who was chief of them. Bh. 5. l. 15, utā[š]ām auramazdā + + + + a + + + + .

— šim, acc. sg. pron. encl. YAv. hīm, Skt. sīm. Bh. 1. 13, xəaθ^ramšim adam adinām, I took the royal power from him. Bh. 1. 14, adamšim gāθavā avāstāyam, I restored it (i. e., the kingdom) to its place. As acc. pl. n. Bh. 4. l. 6, adamšim (text confirmed by KT for adamšām of ed.) ajanam, I waged these (i. e. battles), wrongly translated by KT, I overthrew nine kings; cf. Tolman, Vdt. Stud. 1, 28.

šiyāti, f. well being. Nom. sg. šiyātiš, Dar. Pers. e. 3. Acc. sg. šiyātim (written šayatām in Art. Pers. a, b, 1; Foy, KZ, 35, 58 after Marquart, ZDMG, 49, 671, reads šaytām). YAv. šāti; fr. *šiyā, Av. šyā, rejoice (Turfan MSS. šād, New Pers. šād). Cf. Casartelli, La Religion, 41; Stave, Einfluss des Parsismus, 64;

Jackson (JAOS, 21, 166) compares Isaiah, 45, 7: "I am JHVH, and there is none else—who forms light and creates darkness, who makes welfare and creates calamity."

šiyu (Pres. šiyava-, Bartholomae, Grundr. 123), *to set forth, go.* Pret. 1 sg. ašiyavam. 3 sg. ašiyava. 3 pl. ašiyavaⁿ. GAv. šyu. YAv. šu (New Pers. šavað, Oss. caün, Kurd. cian), Skt. cyu.

— šiš, acc. pl. pron. encl. YAv. hiš. Bh. 3. 8, avadašiš uzmayāpati akunavam, *there I crucified them.* Cf. Delbrück, Vgl. Syntax, 3, 47.

Z

zāzāna (Elam. zazzan; Bab. za-za-an-nu), m. name of a Babylonian town. Nom. sg. zāzāna, Bh. 1. 19.

zūrakara, adj. *doing wrong.* Nom. sg. m. zūrakara, Bh. 4. 13. naiy zūrakara āham, *I was not an evil-doer* (text confirmed by Jackson and KT). The word is also to be read in Bh. 4. l. 68, hyavā [zū]rakara (text confirmed by KT), thus superseding the various attempts at emendation (*stavaka*, Justi; *startā*, Bartholomae; *atartā*, WB') and confirming Müller's conjecture in WZKM, 1, 134; cf. Tolman, Vdt. Stud. 1, 33. zūrah + *kara, fr. kar (q. v.).

zūrah, n. *wrong, deceit.* Acc. sg. zūra (text confirmed by Jackson and KT). YAv. zūrah- (New Pers. zūr).

++++y (Elam. zuzza; Bab. zu-u-zu), name of a town in Bh. 2. l. 33. "The name was composed of 5, possibly 6, signs, of which only the last is visible." KT.

zraⁿka (Elam. [zirra]nkaš; Bab. za-ra-an-ga'; Gr. Δραγίανα), m. Drangiana. Nom. sg. zraⁿka.

H

hainā, f. *army, hostile host, array of evil.* Nom. sg. hainā, Dar. Pers. d. 3. Abl. sg. (with hacā) haināyā, Dar. Pers. d. 3. YAv. haēnā (Middle Pers. hen), Skt. senā; fr. *hi, *bind*, Av. hi (New Pers. gušayað, *he uncovered*), Skt. si.

hauv, demon. pron. nom. sg. m. f. (I. E. *so + u, Gr. οὐ-τος), 1) *that*. In Bh. 1. l. 29 written **hauv^ām^a** (cf. KT, 6). Probably the -am, as Bartholomae suggests (WZKM, 22, 65), is to be compared with the suffix in **adam**, **tuvam**, **iyam**, but I believe it comes here only through analogy; cf. Prakrit **tumam**, *thou*, beside **tum**. Bh. 3. 10, **hauv kāra ašiyava**, *that army set forth*, et passim. 2) *that one, he, it*. Bh. 1. 12, **hauv āyasatā**, *he* (i. e. Gaumāta) *seized (the lands) as his own*. Bh. 3. 3, **hauvmai hamīθiyā** (sic; cf. KT, 44) **abava**, *it* (i. e., the land of Margiana) *became rebellious to me*. With encl. **šaiy** and **ciy** written **haušaiy**, **hauciy**. YAv. **hāu**, m. f. (as if an extension of the fem. I. E. sā + u, Gr. αὐ-τη), Skt. **a-sāu**, m. f. Note Turfan MSS. **hō**.

haumavarka (Elam. **umumarka**; Bab. **umurga**), adj. designating a part of the Scythians in Dar. NRa. 3. If the reading be correct, the word would seem to apply to a custom in regard to the use of *leaves* ***varka**, YAv. **varəka** for the drink of the ***hauma**, YAv. **haoma**, Skt. **soma**; cf. Hillebrandt, Ved. Myth. 1, 102; Foy, KZ, 35, 51. Should the last member of the compound be read **varga** (after the Bab.), the interpretation still remains doubtful. Foy suggests, *die Haumahemmenden* (cf. Skt. **vrj**) or *die Haumabereitenden* (cf. Skt. **vrjana**). Nom. pl. **haumavar[kā]**. Cf. Hdt. 7. 64, ἑόντας Σκύθας Ἀμυργίους.

haxāmaniš (Elam. **akkamanniš**; Bab. **a-ha-ma-ni-iš-**; Gr. Ἀχαιμένης), m. *Achaemenes*; founder of the Achaemenidan dynasty. Nom. sg. **haxāmaniš**, Bh. 1. 2; Bh. a. 2. ***haxā** (nom. sg. in comp.), *friend*, YAv. **haxi**, Skt. **sakhi** + ***maniš**, Av. **manah**; fr. 1) *man* (q. v.). Cf. Bartholomae, Zum Altiran. Wb., 39. Note Turfan MSS. **hašā-gērd**.

haxāmanišiya (Elam. **akkamannišiya**; Bab. **a-ha-ma-ni-iš-**; Gr. Ἀχαιμενίδης), adj. *of the race of Achaemenes, Achaemenidan*. Nom. sg. **haxāmanišiya** (written **haxāmanisiya** in Xerx. Pers. a. 2). Nom. pl. **haxāmanišiyā**. For the Achaemenidan dynasty cf. Tolman and Stevenson, Hdt. and Empires of East, 73 ff.; Meyer, Gesch. des Altert. 1. 613; Prášek, Forsch. z. Gesch. d. Altert. 3, 24, vs. the extreme view of Winckler, Or. Litt. Ztg., 1898, 43; Nöldeke, Aufsätze z. pers. Gesch. 15; Justi, Grundr. d. iran. Philol. 2, 416; Weissbach, Assyriol. Bibl. 9. 86. **haxāmaniš** (q. v.) + suffix **ya**.

hagmatāna (Elam. *akmatana*; Bab. *a-ga-ma-ta-nu*; Gr. *'Εκβάτανα, Αγβάτανα*), m. *Ecbatana*. Loc. sg. *hagmatānaiy*. New Pers. *hamādān*, cf. Hüb schmann, Lautl. 143.

hacā, prep. with abl. *from*. Bh. 2. 12, *hacā bābirauš*, *from Babylon*. Bh. 1. 11, *hacā avadaša*, *from there*. With *tarsa-*, Bh. 1. 13, *kārašim hacā darēmaⁿ* *atarsa*, *the people feared his tyranny*. GAv. *hacā*, YAv. *haca* (Phl. *aj*, Turfan MSS. *'aj*, New Pers. *az*, Kurd. *az*), Skt. *sacā*.

haⁿj (Pres. *haⁿja-*, Bartholomae, Grundr. 123), *to hale to prison* or inflict some form of penalty. Skt. *sañj*; cf. Foy, KZ, 37, 547.

— with prefix *fra*; Pret. 1 sg. *frāhaⁿjam*, Bh. 2. 13.

had, *to sit*. YAv. *had* (Turfan MSS. *nišiyānd*, New Pers. *nišastan*), Skt. *sad*.

— with prefix *niy* (caus. *nišādaya-*, Bartholomae, Grundr. 151), *place down, establish*. Pret. 1 sg. *niyašādayam*, Dar. NRA. 4.

hadā, prep. with instr. *with*. GAv. *hadā*, YAv. *haða* (Turfan MSS. *'ad*, Oss. *äd*), Skt. *saha*.

hadaxaya, an uncertain word in Seal Inscr. b, *hadaxaya + + + + θadaθa*.

hadiš, n. *dwelling place*. Acc. sg. *hadiš*, Xerx. Sus.; Xerx. Pers. cb. da.; Art. Sus. Cf. *had*.

haⁿdugā, f. *proclamation, record*. Acc. sg. *haⁿdugām*, Bh. 4. 10, 11.

hapariya- (Bartholomae's conjecture, Studien, 2, 67 in Bh. 1. l. 23; cf. Skt. *saparyati*), *to reverence, respect*. Pret. 3 pl. *āpariyāyaⁿ* (for *ahapariya-*), see s. v. *dāta*. Cf. Justi, IF, 17, Anz. 106; Tolman, Vdt. Stud. 1, 9. KT still read *apariyāya*; WBⁿ *upariyāya(?)*.

ham, verbal prefix, *together*, e. g., *haⁿgmatā*, *assembled together*. GAv. *hem*, YAv. *ham* (Middle Pers. *ham*), Skt. *sam*.

hama, adj. *same, one and the same*; cf. Weissbach, ZDMG, 61, 724. Gen. sg. f. **hamahyāā** (a re-formation of gen. of ā-stem on masc. gen. suffix; cf. ahyāā). See s. v. *θard*. Av. **hama** (Middle Pers.; New Pers. **ham**), Skt. **sama**. For ++++++ āra **hama amaxamatā** of KT in Bh. 4. l. 92, Weissbach (ZDMG, 61, 730) emends, **kāra hama amaxahyaⁿtā**, *die Leute allzumal freuten sich*; cf. Elam. **taššutum-pe sapiš**.

hamātar, adj. *having a common mother*. Nom. sg. m. **hamātā**, Bh. 1. 10. **ham** (ha) + *mātar, Av. **mātar** (New Pers. **mādar**, Gil. **māar**), Skt. **mātr**; or by haplography, as Bartholomae suggests, for **hama** + **mātar**.

hamapitar, adj. *having a common father*. Nom. sg. m. **hamāpitā**, Bh. 1. 10. **hama**, *same* + **pitar** (q. v.).

hamara, m. *foe, enemy*. Acc. sg. **hamaram**, Dar. NRa. 4. [hac]ā pārsā **hamaram patiyajatā**, *far from Persia he fought his foe*: so Bartholomae. **ham** + *ara, fr. ar (q. v.).

hamarana, n. *battle, conflict*. Nom. acc. sg. **hamaranam**. Acc. pl. **hamaranā**. YAv. **hamarena**, Skt. **samarana**; **ham** + *arana, fr. ar (q. v.).

hamiθriya, adj. *rebellious*. Nom. sg. m. **hamiθriya**. Nom. sg. f. **hamiθriyā**, thus read in Bh. 3. l. 11 (text confirmed by KT, which removes haśitiyā from the Persian vocabulary; cf. Tolman, Vdt. Stud. 1, 23). Acc. sg. m. **hamiθriyam**. Nom. dual. m. (Bartholomae), **hamiθriyā**, Bh. 2. 16. Nom. pl. m. f. **hamiθriyā**. Acc. pl. f. [hamiθriy]ā, Bh. 4. 4. Instr. pl. m. **hamiθriyaibis**, Bh. 3. 1. According to Justi, IF, 18, Anz. 36, **ha** + **miθ**, *paarweise verbinden*.

[**har** (Pres. **hara-**, Bartholomae, Grundr. 123), *to flee*. Oppert's supplement [**aharatā**], pret. 3 sg. in Bh. 1. 95. See s. v. **1)ah.**]

haraiva (Elam. **ariya**; Bal. **a-ri-e-mu**), m. *Aria*. Nom. sg. **haraiva**. YAv. **harōiva**.

harauvatī (Elam. **arraumatiš**; Bab. **a-ru-ha-at-ti**; Gr. **'Αραχωτία**), f. *Arachosia*. Nom. sg. **harauvatiš**. Acc. sg. **harauvatim**. Loc. sg. **harauvatiyā**. Skt. **sarasvatī**, *rich in waters*; ***harah**, water, fr. ***har**, *flow*, Skt. sg. + suffix vant.

haruva, adj. *whole*. Nom. sg. m. haruva. YAv. haurva (Turfan MSS ḥarv, New Pers. har), Skt. sarva.

h^ar^abāna, m. *tongue*. Acc. sg. harbānam, Bh. 2, 13. adamśai[y] utā nāham utā gauă utā harbānam frājanam, *I cut off both his nose and his ears and his tongue*. KT record: “Of the signs r, b, and n traces are preserved upon the rock; the remaining signs are clear.” Weissbach (ZDMG, 61, 726) suggests uzbāna, i. e. hu-zbāna. Note New Pers. z^abān, z^ubān; cf. Horn, NS, 34, 5.

haldita (Elam. altita) m. name of father of Arkha. Gen. sg. **halditahya** (sic; cf. Bartholomae, Grundr. 412, n.), Bh. 3. 13.

hašiya, adj. *true*. Acc. sg. n. hašiyam, Bh. 4. 7. Av. haiθya, Skt. satya; fr. *hat (weak stem to *hant, pres. act. part. to 2)ah) + suffix ya.

hiⁿdu, m. *India*. Nom. sg. hiⁿduš. YAv. hindu, Skt. sindhu, *the land on the Indus*.

hya (I. E. *slo), rel. pron. (originally demon.), *who*. Nom. sg. m. hya. KT’s cuneiform text and transliteration fail to record hya after martiya in Bh. 4. l. 65, where I have restored it as in ed., regarding its omission as simply a blunder in copying. Nom. sg. f. hyā. Cf. tya. Skt. sya.

[hyā, regard by Bartholomae as abl. sg., whence, hence in Dar. Pers. e. 3, hyā duvalš[ta]m šiyatiš, hence for long time, etc. It is more probably the nom. sg. f.; cf. Foy, KZ, 37, 561.]

hyāparam, adv. *thereafter, thereupon*. Bh. 3. 11, patiy hyāparam. hyā (abl. sg. n.) + *para, *later, beyond*. Cf. Bartholomae, Altiran. Wb., 1844. Skt. para.

